THE PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

The annual Catalogue is an account of the academic year 2004–2005 and an announcement of the proposed program for the years 2005–2007. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 2005–2006 academic year and are subject to change in subsequent years without notice.

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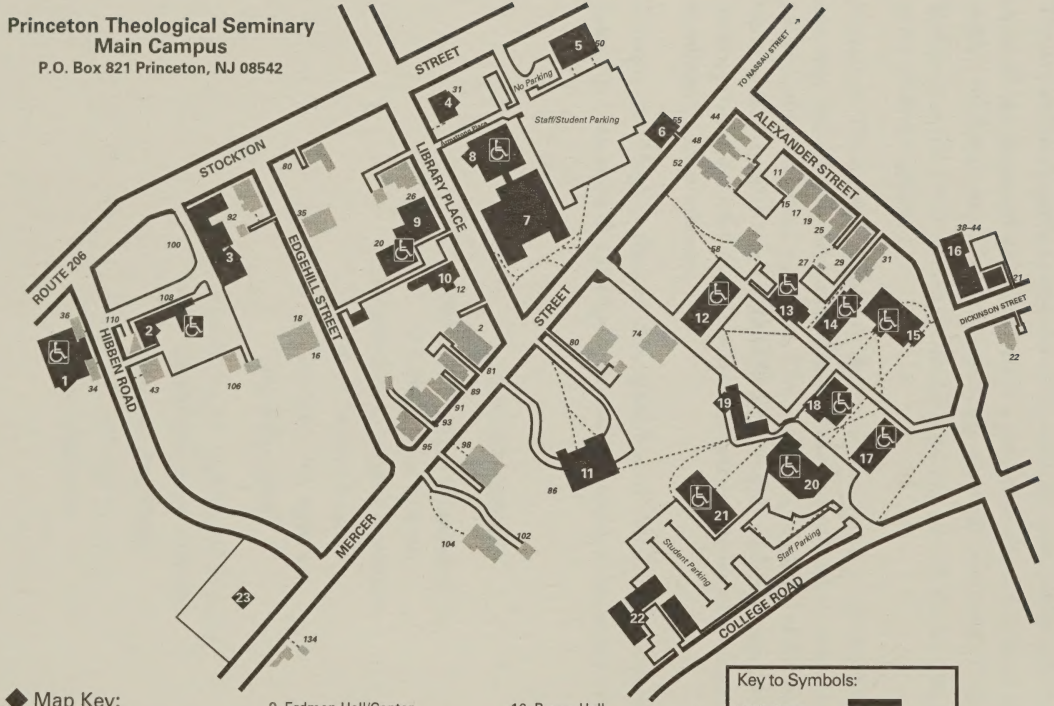
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CATALOGUE

2005 – 2006

ONE HUNDRED AND NINETY-FOURTH YEAR
64 MERCER STREET, PRINCETON, NEW JERSEY 08540; (609) 921-8300

Princeton Theological Seminary
Main Campus
P.O. Box 821 Princeton, NJ 08542



Map Key:

1. Whiteley Gymnasium
2. Tennent Hall
3. Roberts Hall
4. Lenox House
5. Ctr. of Theological Inquiry
6. Carriage House
7. Speer Library
8. Luce Library
9. Erdman Hall/Center of Continuing Education
10. Adams House
11. Springdale
12. Alexander Hall
13. Scheide Hall
14. Miller Chapel
15. Stuart Hall
16. Payne Hall
17. Brown Hall
18. Administration Building
19. Hodge Hall
20. Mackay Campus Center
21. Templeton Hall
22. Corporation Yard
23. Athletic Field

Key to Symbols:

- Public Street
- Private/PTS drive
- Walkway
- PTS Offices/Classrooms/Dorms
- PTS Private Residences
- ADA Accessible
 Whiteley Gymnasium is not fully accessible.

Numbers in italics represent street numbers.

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Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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Faculty Personnel: *Dean of Academic Affairs* 497-7815; FAX 497-7819

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Admission to D.Min. Program: *Director of D.Min. Studies* 497-7875

Admission to Other Study Programs: *Director of Admissions and Financial Aid* 497-7805; FAX 497-7870

Continuing Education Programs: *Dean of Continuing Education* 497-7990; FAX 497-0709

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Transcripts: *Registrar* 497-7820; FAX 683-0741

Business Affairs and Payment of Bills: *Vice President for Business Affairs* 497-7705; FAX 497-7709

Field Education Positions: *Director of Field Education* 497-7970

Student Housing: *Director of Housing and Auxiliary Services* 497-7730; FAX 497-7723

Capital Funds, Gifts, and Bequests: *Vice President for Seminary Relations* 497-7750

Alumni/ae Services: *Director of Alumni/ae Relations* 497-7756

Placement Services

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Ph.D. candidates: *Director of Ph.D. Studies* 497-7818; FAX 497-7819

Public Relations: *Director of Communications/Publications* 497-7760

Visits to the Campus

By prospective master's candidates: *Director of Vocations* 688-1940; FAX 497-7870

By prospective Ph.D. candidates: *Director of Ph.D. Studies* 497-7818; FAX 497-7819

Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday.

Calendar 2005–2006

2005			
Sept. 2	Friday		Summer session ends.
Sept. 9	Friday		Orientation program begins.
Sept. 13	Tuesday	8:00 p.m.	Opening convocation.
Sept. 14	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 27	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Sept. 28	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 18	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 21	Friday	5:20 p.m.	Autumn reading period begins.
Oct. 31	Monday	8:00 a.m.	Classes resume.
Nov. 22	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 28	Monday	8:00 a.m.	Classes resume.
Nov. 30	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 2	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 16	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.
2006			
Jan. 3	Tuesday	8:00 a.m.	Reading period begins.

Jan. 7	Saturday	9:00 a.m.	Final examinations begin.
Jan. 14	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 16	Monday		M.L. King Jr. Day
Jan. 23	Monday	8:00 a.m.	Spring classes begin.
		10:00 a.m.	Opening Communion Service.
Jan. 27	Friday		Presbyterian ordination examinations.
Jan. 28	Saturday		Presbyterian ordination examinations.
Feb. 3	Friday		Presbyterian Bible examination.
		4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 4	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 6	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 24	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 3	Friday	5:20 p.m.	Spring reading period begins.
Mar. 13	Monday	8:00 a.m.	Classes resume.
Apr. 14	Friday		Good Friday Convocations; classes suspended.
Apr. 21	Friday	5:20 p.m.	Spring semester classes end. Reading period begins.
Apr. 27	Thursday	9:00 a.m.	Fall pre-registration begins.
Apr. 28	Friday	4:30 p.m.	Fall pre-registration ends.
Apr. 29	Saturday	9:00 a.m.	Final examinations begin.
May 1	Monday	12:00 noon	Deadline for papers by candidates for 2006 graduation.
May 6	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 12	Friday	3:00 p.m.	Baccalaureate service.
May 13	Saturday	5:00 p.m.	Commencement exercises.

Visiting the Campus

Prospective masters' level students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Office of Vocations* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year, but are most beneficial during times when classes are in session.

The Princeton Seminars occur seven times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the Office of Vocations if you wish further information.

Prospective Ph.D. students are welcome to visit during the periods October–mid-December and late March–mid-May. Arrangements should be made in advance through the Office of Ph.D. Studies to facilitate appointments with appropriate faculty members.



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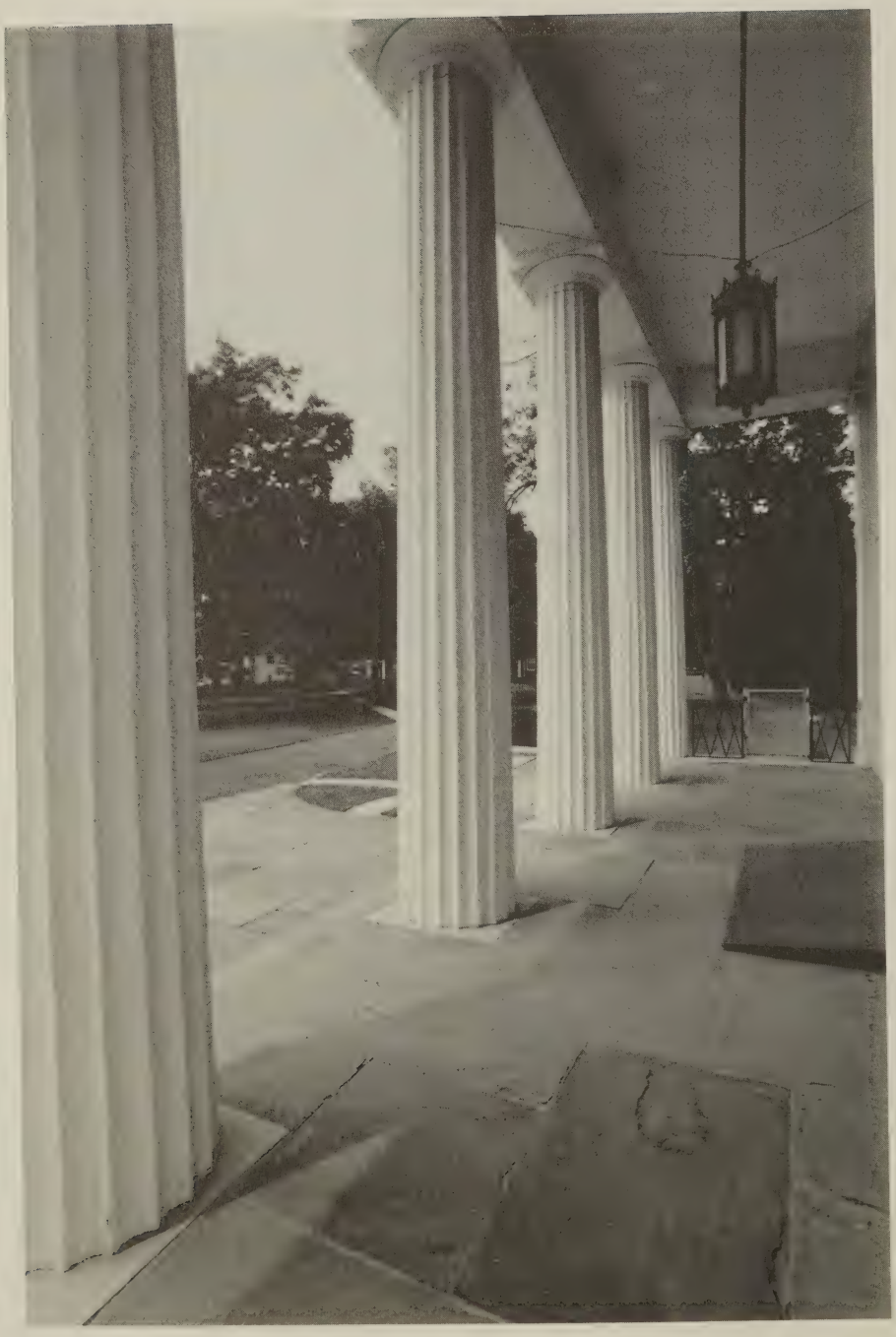
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Overview

MISSION

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all

learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation

of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (U.S.A.) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovations and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he initially served as minister of the parish of Northmavine in the Shetland Islands, two hundred miles north of Scotland. His pastoral experience included service as a chaplain in Scotland to Britain's armed forces and as a chaplain-in-ordinary to HM the Queen in Scotland (an office he still holds). He taught at the Queen's College, Birmingham, and the University of Birmingham, England, and went on to join the faculty of Aberdeen University, where he was professor of patristics and Christian ethics, and, beginning in 2001, Dean of the Faculty of Arts and Divinity. As moderator of the General Assembly of the Church of Scotland from May 2003 to May 2004, he traveled throughout the church, including trips to Iraq, Sudan, and China. He is interested in ecumenics and is a member of the international dialogue between the World Alliance and Reformed Churches and the Orthodox Church.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCU.S.A. Book of Order, W-1.1000).

Miller Chapel, named in honor of the Seminary's second faculty member, Dr. Samuel Miller, was built in 1834 adjacent to Alexander Hall. On the eve of

its centennial (1933) it was remodeled and relocated to its present site on the quadrangle of the main campus. There its prominence attests to the centrality of corporate worship in the life and programs of the Seminary.

The Chapel is under the jurisdiction of the faculty and the supervision of the Minister of the Chapel. Services, which are conducted Monday through Friday during the academic year, as well as on special liturgical occasions, are guided by the *Directory for Worship* of the Presbyterian Church (U.S.A.). Chapel leaders from other denominations lead worship in accordance with their respective traditions.

By authorization of the General assembly of the Presbyterian Church (U.S.A.), the President of the Seminary approves annually the regular celebration of the Lord's Supper. The Table of the Lord is open to all baptized members of Christ's church, regardless of their particular ecclesial affiliations, in accordance with the provisions of the *Directory for Worship*.

Student attendance at chapel services is not required, but regular participation in corporate worship is strongly encouraged by the Faculty.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated 21,941 men and women. Women now compose 47% of the students preparing for a variety of forms of ministry. Graduates presently serve congregational, educational, and other public ministries throughout the nation, with alumni/ae represented in every state. More than 1,060 Princeton Seminary alumni/ae serve the church in 88 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

Alumni/ae Association

The Alumni/ae Association is coordinated by the Alumni/ae Association Executive Council (AAEC), composed of elected representatives plus at-large members nominated by the Council and appointed by the president. The AAEC serves as a resource for alumni/ae gatherings, recruitment, placement, advocacy, and support.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College of Rider University, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, which is located on a major battlefield of the Revolutionary War, covers more than thirty acres. The heart of the campus is the grassy quad around which the chapel, several classroom buildings and dormitories, and the administration building are located. Other facilities include a

library complex, a student center, a speech and television studio, a continuing education center, additional dormitories, an apartment complex, a child care center, a gym, an athletic field, and a swimming pool. The Seminary also owns many houses adjoining the campus that are the homes of faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL — The chapel, the second building on the campus, was built in 1834 by Charles Steadman, a local architect and builder of repute, and named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 to the center of the campus and its interior extensively renewed. During 1999–2000 the interior of the chapel was again renovated in an effort to restore its original liturgical heritage. At this time a magnificent tracker organ was built for the chapel as a gift from Mr. and Mrs. Joe R. Engle. Through the chapel's doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. Here the Seminary's work and study is centered in the worship of God.

THE SEMINARY LIBRARIES — Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the Seminary's extensive collection of rare books and manuscripts, which are housed in the William H. Scheide Center. Also in Luce Library are an innovative center for the rapidly growing collection of computerized resources and a two-floor Ph.D. suite with private studies and common rooms for Ph.D. candidates. The Seminary's James F. Armstrong Assembly Room, an exhibit hall, and a large reading room are also housed in Luce Library.

SCHEIDE HALL — Dedicated in 2000, Scheide Hall houses the Seminary's Minister of the Chapel, organist and choir director, and the pastoral counseling center. The second floor contains the rehearsal room for the Seminary choirs. Scheide Hall is named in honor of William H. and Gertrude Scheide, long-time Princeton neighbors and generous benefactors of the Seminary. Mr. Scheide and his father, John H. Scheide, have both served as Seminary trustees. The

building was designed by the Princeton firm of Ford, Farewell, Mills and Gatsch.

STUART HALL — The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to provide accessibility to and to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also contains a computer resource center and a lounge (with locker facilities) for off-campus students.

ALEXANDER HALL — Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. Central air conditioning and a sprinkler system were installed during the summer of 2002.

BROWN HALL — The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. Brown Hall, which accommodates about 100 students, has recently been renovated with the addition of central air conditioning and cable and Internet access. The exterior renovation of the building, which was completed in 1994, was awarded first prize by the New Jersey Historical Commission for excellence in historical preservation.

HODGE HALL — Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL — One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner

of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL — This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL — This hall for the housing of visiting scholars and missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. The building contains twelve fully furnished apartments, and was extensively renovated in the summer of 2000.

THE WHITELEY GYMNASIUM — The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room.

ADMINISTRATION BUILDING — Designed by Philadelphia architect John Notman and completed in 1847, this building originally housed the refectory, the steward's quarters, and the infirmary. In 1910, it was converted into a gymnasium. In 1945, it was renovated and made into an administration building. A large wing was added in 1981 to provide additional administrative space. Today, the building holds, among others, the offices of the president and the academic dean, as well as the campus mail room.

JOHN ALEXANDER MACKAY CAMPUS CENTER — Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the student government office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the

campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CARRIAGE HOUSE — This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL — In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building was a dormitory for men and women, with the other section providing residential quarters for the Center of Continuing Education. The building was totally renovated and enlarged in 1998 to serve as the Center of Continuing Education.

ADAMS HOUSE — Located across Library Place from Speer Library, the building that was once a private residence and for many years housed the Center of Continuing Education prior to its move to Erdman Hall in 1998 has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Many people, both clergy and lay, participated in seminars and individual study programs here annually. Adams House now serves as a hospitality house and the home of the Hispanic Theological Initiative (HTI).

LENOX HOUSE — This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL — Named in honor of Sir John Templeton, who served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, state-of-the-art recording and television studios, a sophisticated media center, and administrative offices.



Templeton Hall — Completed 1989

The map of the West Windsor campus found on page 288 shows family and single student apartment housing, as well as other facilities for use by all students.

CHARLOTTE RACHEL WILSON APARTMENTS — Located on the West Windsor campus about four miles south of the main campus, the Charlotte Rachel Wilson Apartments, were named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

WITHERSPOON APARTMENTS — The Witherspoon Apartments, named in honor of J. Houston Witherspoon, a Presbyterian layman from St. Louis, Missouri, and a long-time friend of and generous donor to the Seminary, opened in early 1998. The apartments are located on Emmons Drive across from the Charlotte Newcombe Center on the West Windsor campus. Designed for the growing number of single "second-career" students at Princeton, the building houses fifty students in thirty one-bedroom and ten two-bedroom apartments.

CHARLOTTE NEWCOMBE CENTER — Completed in the summer of 1982, the Charlotte Newcombe Center is located on Emmons Drive of the Seminary's West Windsor campus. The building contains a multi-purpose/lounge area, a computer resource center, and a day care center.

CAROL GRAY DUPREE CENTER FOR CHILDREN — Located in the Charlotte Newcombe Center on Emmons Drive on the West Windsor campus, the Carol Gray Dupree Center for Children opened in fall 1995. Licensed by the state of New Jersey, the center offers full- and half-day programs, September through mid-June, and a summer session from July through August. The center serves children, ages 6 months through pre-kindergarten, of students, staff, faculty, and administrators, and of visitors to the Center of Continuing Education.

SEMINARY POOL — Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the West Windsor campus, it is available to all members of the Seminary community.

Masters Level Programs

APPLICATION

A student desiring to enter the Seminary must file a formal admissions application, a copy of which will be sent upon request or which can be accessed through the PTS home page on the World Wide Web at http://www.ptsem.edu. Prospective students may apply either via a paper application or online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (Dual), Master of Arts (M.A.), and Master of Theology (Th.M.). A nonrefundable fee of $50.00 will be required for applications submitted via the internet. Applications submitted via paper (regular mail) will require a nonrefundable $70.00 fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.

ADMISSION REQUIREMENTS FOR MASTER OF ARTS AND MASTER OF DIVINITY PROGRAMS

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from a minister of his or her church. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. *Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied.* It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the

candidate must supply a transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview before January 1 is strongly recommended. It is arranged through the Office of Vocations. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions decisions are made by the committee beginning in October. Applications may be submitted online via our website or via our paper form. Applicants for master's level programs must submit *all* required materials according to the following deadlines for consideration to begin the following fall term:

Early decision for domestic M.Div., M.A., and M.Div./M.A. applicants	*November 1*
International Th.M., MA senior, and non degree applicants	*January 3*
Domestic M.Div.,M.A., and M.Div./M.A. applicants	*February 1*
Domestic Th.M. and non-degree applicants	*May 1*

Applications received after these deadline dates will be considered on a space-available basis.

All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800-622-6767, extension 7805.

MASTER OF DIVINITY PROGRAM

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Advance Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advance placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advance placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of sixty semester credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from

courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament. An unmarked copy of the BDAG lexicon (Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*) may be used as a resource while taking this examination.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.

2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of the junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.

2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."

3. A course (a minimum of three credits) in philosophy or Christian ethics.

4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.

2. Courses PR201,-202, Introduction to Preaching (four credits), which are to be completed in the second year.

3. One course (three credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care and specialized ministries.

FIELD EDUCATION

Two field education units worth two credits each. The first is usually done during the summer between the junior and middle years and is selected from either GM102 or GM123. The second is usually done over the entire middle year and is selected from either GM104–105, GM108, or GM121–122. At least one of the course sites must be in a local church.

ELECTIVES

The twenty-six credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.

2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

3. A senior research paper or thesis (three or six credits).

4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in the Greek or Hebrew language, in a less intense atmosphere than might obtain during the academic year.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.
4. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

An accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University is available. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. Students interested in the accelerated program apply for the Master of Divinity degree at the Seminary. Application for the Master of Social Work is made through the Seminary to the School of Social

Work at Rutgers University during the middle year at the Seminary. The Seminary does not admit students directly to the Rutgers program and makes no guarantee that applications to Rutgers University will be successful.

In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of study.

Applications for this program should be filed with the Seminary registrar.

Information covering the specific requirements of this program is available, from the registrar, upon request.

MASTER OF DIVINITY/MASTER OF ARTS DUAL DEGREE PROGRAM

Persons who at the time of application know that they wish to emphasize youth ministry or Christian education in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in Christian education or youth ministry. Although requirements for the two programs are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence. Students enrolled in this four year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. juniors who become interested in the dual degree program after matriculation at Princeton Seminary can request transfer to that program, provided that space is available. Applicants:

1. must present a written petition to the admissions committee requesting the transfer;

2. must meet with the registrar, director of vocations, and a faculty member in the School of Christian Education to discuss the reason for their request.

The deadline for this transfer request is March 1. Students who transfer into the dual degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual degree program.

MASTER OF ARTS PROGRAM

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. Students may emphasize Christian education or youth ministry in their course of study. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of discipleship formation. The M.A. is designed to prepare students for administering Christian religious education or youth ministry in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Advance Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On



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occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty semester credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology Department.

PRACTICAL THEOLOGY

The twenty-five credits required in practical theology are distributed as follows:

1. A course in pastoral care, three credits.

2. Course SCI01, Speech Communication in Ministry I, one credit.

3. Twenty-one credits in Christian education, selected in consultation with an adviser and normally including (a) an area introduction in the first year of study, (b) balanced coverage in the following subject areas: Christian education and psychology; Christian education and culture; teaching/curriculum; and practices of the spiritual life.

GENERAL REQUIREMENTS

The student's program requires four to six credits from this listing.

1. Two field education units worth two credits each. The first is usually done during the summer between the junior and senior years and is selected from either GM102 or GM123 . The second us usually done over the entire senior year and is selected from either GM104–05, GM108, or GM121–122. At least one of the sites must be in a local church.

2. In addition, students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to fourteen credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their Master of Arts with an emphasis in youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take twenty-five credits in the area of Practical Theology as follows:

1. A course in pastoral care, three credits.

2. Course SCI01, Speech Communmication in Ministry I, one credit.

3. Twenty-one credits in Christian education, selected in consultation with an adviser and including (a) an area introduction in the first year of study; (b) ED352 Theological Foundations for Ministry with Youth; (c) ED353 Advanced Studies in Youth, Society, and Culture; and (d) balanced coverage in the following subject areas: Christian education and psychology, Christian education and culture, teaching/curriculum, and practices of the spiritual life.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

MASTER OF ARTS (THEOLOGICAL STUDIES) PROGRAM

A two-year program for the degree of Master of Arts (Theological Studies) includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared by their churches, particularly churches overseas, for leadership positions that require academic work in theology beyond what might be provided by a baccalaureate program.

Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the Director of Vocations and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degree. Persons whose native language is not English must achieve a minimum score of 550 on the TOEFL (Test of English as a Foreign Language), with 55 expected on each of the three parts of the paper-based examination, or 213 on the computer-based test. All required materials must be on file with the Director of Vocations by January 3 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Program

Sixty semester hours are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OTIOI	ORIENTATION TO OLD TESTAMENT STUDIES	3 credits
NTIOI	ORIENTATION TO NEW TESTAMENT STUDIES	3 credits
CHIOI	HISTORY OF CHRISTIANITY I	3 credits

CH102 HISTORY OF CHRISTIANITY II	3 credits
TH221 SYSTEMATIC THEOLOGY I	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits
Specialization	18 credits
General electives	18 credits

Studies are pursued under an adviser designated by the Registrar, who may approve course substitutions to address the candidate's background and particular needs.

Advance Standing

Advance standing not to exceed 30 semester hours may be granted by the Registrar on the basis of post-baccalaureate study in a recognized institution of higher education. Requests for advance standing must be made with the application and will not be entertained at a later date.

MASTER OF THEOLOGY PROGRAM

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Admissions and Financial Aid by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Vocations by January 3 for the following academic year. For information about scholarships available to international applicants, see p. 209 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters

of reference from persons in a position to assess his or her qualifications for graduate theological study. *Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied.* It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program. In the case of applicants not educated in the U.S., the admissions committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 550, with 55 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 213 on the computer based test. TOEFL scores are to be submitted with the application by the January 3 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director of Admissions and Financial Aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the

department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a research paper or thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

Doctor of Ministry Program

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

APPLICATION

Applications for the D.Min. program, together with the necessary supporting documents and nonrefundable $50.00 fee, should be filed with the director of the D.Min. program not later than March 15 for the following academic year. Applicants are informed of the decision of the admissions committee on or about the first of May.

Application materials, and/or further information and descriptive materials covering all phases of the program, are available on our website: http://www.tpsem.edu/Academics/programs/dmin/doctor-min.php.

ADMISSION REQUIREMENTS

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have served in full-time ministry *for at least three years* following receipt of the basic theological degree (whether it was an M.Div. or not). Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

PROGRAM

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

The D.Min. "Habit Of Mind"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

Structure and Method of the Program

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case

studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice

6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

Curriculum Sequence of the D.Min.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

INDIVIDUAL PROGRAM OF STUDY

Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

D.MIN. WORKSHOPS

Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

FINAL MINISTRY PROJECT

The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

Completion of the Program

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. must be completed within seven years from admission and is most typically completed within three to five years from beginning. The final project must be completed, fully approved by advisors, and submitted in final edited form to the D.Min. Studies Office by the end of the fourth academic year following the end of the third workshop, unless an additional one-year extension is granted for cause by the D.Min. Studies Committee. Both the fourth and, if applicable, fifth years of final project work require a continuation fee of $1,000 per academic year.

Information about costs and payment for the program will be found in this Catalogue in the chapter headed *Tuition, Fees, and Payments.* Room and board expenses while attending workshops are additional. Failure to make payment by the date specified will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Business Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in 13 fields of study, organized into 5 broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History; History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled in advance through the Ph.D. Studies Office during the months of October, November, December, March, and April. The office may be contacted as follows:

Director
Ph.D. Studies Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609-497-7818
Toll-free telephone number: 800-622-6767, ext. 7818
FAX: 609-497-7819
E-mail: phd@ptsem.edu



CHRISSIE KNIGHT

Katharine Doob Sakenfeld

ADMISSION REQUIREMENTS

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

LANGUAGE REQUIREMENTS

Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language.

Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.

2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Ph.D. Studies Office of Princeton Seminary; the $10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Ph.D. Studies Office.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program will be terminated.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the

third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year (see pages 67–70). If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the fourth year to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the Ph.D. Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.

5. Modern language requirements by areas and fields are as follows:

Biblical Studies (both fields): German and French required. Knowledge of German must be demonstrated before matriculation.

History and Ecumenics (Church History and History of Doctrine): German and French required.

History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

FIELD	LANGUAGES
1. Old Testament	Hebrew*, Greek*, Ugaritic, and Aramaic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History	Greek* and Latin*
Early History of Doctrine	Greek* and Latin*
5. Medieval Church History	Latin*
Medieval History of Doctrine	Latin*
Reformation Church History	Latin*
Reformation History of Doctrine	Latin*

6. In special areas of History and Ecumenics and of Old Testament, other languages may be required as indicated by the subject matter of the field.

APPLICATION

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed with the Office of Ph.D. Studies no later than *December 31* for the following academic year. Applicants will be notified in March whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed through the Internet at http://www.ptsem.edu. Those without web access may request printed forms from the Ph.D. Studies Office. The final deadline for receipt of all applications is December 31. All applicants, including alumni/ae, are required to pay a $70.00 nonrefundable application fee. *Please note: A reduced fee of $50 is charged for applications with supporting documents received in the Ph.D. Studies Office* BEFORE *December 3.* Any application received after December 3 must include the full $70 fee or it will not be processed.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed and signed four-page application form, with designation of

*Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.

2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.

3. Statement of intent to pursue the doctoral program full time without interruption for four years, with a general indication of plans to make this feasible. (Full time means availability Monday through Friday during the academic term for on-campus seminars, library research, and interaction with colleagues. Students are strongly discouraged from making any major employment commitments.)

4. One academic paper (written in English, no more than 30 pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of Homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.

5. References:

- ~ Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
- ~ A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
- ~ A report of your academic standing at the institution where you are currently enrolled or that you most recently attended. The form should be completed by the dean, registrar, or other proper official.
- ~ If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g.

dean, president, director) of that institution may complete the optional Institutional Endorsement Form.

6. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.

7. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 31 (or by December 3 for those submitting early applications). Applicants are expected to achieve a minimum score of 57 on each section of the paper-based TOEFL, or a minimum score of 23 on each section of the computer-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at http://www.ets.org.

8. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background not specifically requested in the application form.

9. Conduct statement.

10. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by admissions committee).

11. Student Financial Aid Application and Addendum (required for consideration for financial assistance; due by February 10; will not be seen by admissions committee).

PROGRAM OF STUDY

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during

official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.

2. After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year, the student's work is reviewed and evaluated by the residence committee. This first-year review is based on a self-evaluation prepared and distributed by the student to members of the residence committee. After the review, a written evaluation of the first year is presented by the residence committee to the student and to the Ph.D. Studies Office.

4. The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. During the second year of residence, the student should take the initiative to work out a research topic with the residence committee. The research topic must be approved by the student's department no later than the last departmental meeting of the second year of residence. A copy of the approved topic should then be submitted by the department to the Ph.D. Studies Office.

5. The period of resident study culminates in the comprehensive examinations, a series of 5-hour written examinations followed within 10 days to 2 weeks by an oral examination, usually 2 hours in length. With the permission of the student's residence committee and department, an essay may be presented in lieu of one of the written examinations. (Such permission generally is not granted in the Department of Biblical Studies.) Students in Religion and Society may present papers in lieu of two of the written examinations. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of field is assessed, and a determi-

nation is made as to whether the comprehensive examination as a whole has been passed or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. With specific exceptions approved by the student's committee and department, the examinations should be taken at one period, with no more than seven days elapsing between the individual examinations. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to this rule will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

6. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the research topic and the student's suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

7. The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available from the Ph.D. Studies Office.

After the dissertation is approved, a date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Ph.D. Studies Office. Two final copies, together with two copies of an abstract of 350 words or less, must be delivered to the Ph.D. Studies Office no less than two weeks before the oral examination date. Upon satisfactory completion of this examination, the candidate is recommended by the examiners for the Ph.D. degree.

8. At least one week prior to the last faculty meeting of the term, three copies of the dissertation (unbound) are to be given to the Ph.D. Studies Office. Each copy must include an abstract of 350 words or less. The dissertation is made available to the scholarly world by microfilm, for which the candidate is to complete the Doctoral Dissertation Agreement Form in the Ph.D. Studies Office. The abstract is published in Dissertation Abstracts.

9. All degree requirements normally must be completed within six years of entry into the program. After the six-year limit, extensions may be granted for one year at a time with a maximum of three one-year extensions. Extensions will be granted only on the basis of significant progress, which is normally construed to mean the submission of substantial amounts of written material to the dissertation committee. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

As a basis for requesting the first year's extension beyond the six-year limit, the chair of the dissertation committee must indicate in writing that progress has been made on the dissertation and that some writing has been done that has been deemed satisfactory by the dissertation committee. As a basis for a second year of extension, the chair of the committee must report that approximately half of the total dissertation has been submitted and found satisfactory, and that the candidate is progressing on the second half of the dissertation. A third and final extension may be granted only on the basis of a personal appearance by the chair of the dissertation committee before the Ph.D. Studies Committee to make a substantial case that the dissertation can be successfully completed during the next academic year.*

Failure to pay tuition (full or reduced) for an academic year without approval of the vice president for business affairs will result in termination of the candidacy.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the

*Seminary regulations for duration of program described above apply to all Ph.D. students. Due to U.S. government regulations, the duration of visas for foreign nation students may in some cases be shorter than the time needed to complete the dissertation. Even if a student must depart from the U.S., dissertation research and writing may continue provided the student remains in good academic standing.

registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

Students are urged to avail themselves of course offerings at the Princeton University Graduate School, in the Department of Religion and elsewhere.

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education. The one-day Graduate Teaching Workshop is designed for students who will be leading preceptorials and is required of all teaching fellows. The two-semester Graduate Teaching Colloquium introduces Ph.D. students to the theory and practice of teaching at the college level, with an emphasis on mastering a variety of teaching approaches. A doctoral seminar, PT915-916 Teaching in Institutions of Higher Education, is available for students participating in the Graduate Teaching Colloquium who wish to do additional reading and research. The Graduate Teaching Workshop is a prerequisite to the colloquium and to the doctoral seminar, which may be offered in alternate years.

Area I: Biblical Studies

In support of its programs, the department regularly offers two series of seminars, one series in Old Testament and one series in New Testament, designed to provide coverage of essential fields over the course of two academic years.

The Course of Study for Old Testament Candidates

The program of study in Old Testament features four broad areas of core competency: biblical theology, Old Testament exegesis, methods, and Hebrew and related Semitic languages. While every student must achieve a basic level of competence in each of these areas, the program also allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue interdisciplinary work should that be desirable. A student's program will ordinarily consist of at least eight seminars, five of which must be in Old Testament (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

THEOLOGY—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology and Biblical Theology II: Issues in New Testament Theology.

EXEGESIS—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. Various options for pursuing exegetical work are available, including advanced exegesis courses, book-based doctoral seminars,

and yearlong tutorials. The successful completion of any one of these will satisfy the department's basic exegetical competency requirement.

METHODS—The department offers various opportunities to investigate a broad range of methodological approaches to Old Testament study. Ordinarily, a student will take at least three of the following seminars:

- Near Eastern Backgrounds to Israelite Religion
- Literary Approaches to Old Testament Interpretation
- Biblical History in its Ancient Near Eastern Context
- History of Biblical Interpretation

HEBREW, GREEK, AND SEMITIC LANGUAGES—To strengthen proficiency in Hebrew, a series of reading courses in both prose and poetry and a Hebraica seminar focusing on historical grammar and text criticism are regularly offered. Courses in other Semitic languages include Aramaic (and Syriac), Ugaritic, Northwest Semitic Epigraphy, and Akkadian. These latter course offerings are designed to deepen and enrich students' linguistic understanding of Hebrew and to enable students to access the rich array of textual materials from the wider ancient Near East for comparative purposes.

The department requires a basic level of competency in Hebrew, Greek, and Northwest Semitic. These requirements are to be met as follows:

HEBREW—Passing a competency examination at any point during the first two years of the program. Normally this examination is given twice a year, once in the fall and once in the spring.

GREEK—Either by passing a competency examination or by completing a course (Old Testament or New Testament) that includes a substantial Greek component.

NORTHWEST SEMITIC—Successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic I (Syriac grammar) or Aramaic II (survey of selected dialects including biblical Aramaic)

For descriptions of individual seminars and language courses, see pages 105–107 and 111–112.

EXAMINATIONS

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations will each be offered on only one date per semester). These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read

from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.

2. Comprehensive Examinations. In consultation with faculty advisers, each student will choose three areas of examination from the following list:

- Biblical Theology (with a concentration in Old Testament theology)
- Old Testament History
- Ancient Near Eastern Literature
- Literary Approaches
- Hermeneutics
- History of Israelite Religion
- Northwest Semitic Inscriptions (including Ugaritic)
- New Testament Studies
- History of Interpretation

THE COURSE OF STUDY FOR NEW TESTAMENT CANDIDATES

The program of study in New Testament seeks to equip students to pursue original academic research by fostering a broad competency in biblical theology, New Testament exegesis, and the political, social, and religious worlds of early Judaism and earliest Christianity. Within this larger framework, the program allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue cross-disciplinary work. A student's program will normally consist of eight seminars or courses (distributed as stipulated below) spread over two academic years. Advanced Greek and other language courses do not count toward the fulfillment of this requirement. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

SEMINARS AND LANGUAGES

BIBLICAL THEOLOGY—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology and Biblical Theology II: Issues in New Testament Theology.

NEW TESTAMENT EXEGESIS—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. A minimum of two exegetical seminars or courses is required, covering texts from at least two of the following corpora: Synoptic Gospels, Johannine Literature, Letters of Paul, Catholic Epistles, and Revelation.

THE CONTEXTS OF EARLY JUDAISM AND EARLIEST CHRISTIANITY—Students are required to take two seminars or courses exploring some aspect of the larger social, cultural, religious, and political contexts of Christian origins.

ADDITIONAL SEMINARS—The remaining two seminars or courses may be taken in an area outside New Testament studies (e.g., Old Testament, cultural studies, patristics, literary theory, theology, classics, etc.).

LANGUAGE PROFICIENCY—The department requires a basic level of competency in Greek, Hebrew, and at least one other ancient language. These requirements are to be met as follows:

1. New Testament Greek: Passing a competency examination at any point during the two years of residency, but before comprehensive exams are taken. Normally this examination is given twice a year, once in the fall and once in the spring. A course in Rapid Reading of the Greek New Testament will regularly be offered to help students who are not yet able to pass the exam; however, this course will not count toward program requirements.

2. Advanced Hellenistic Greek: Successful completion of the Advanced Greek seminar (offered every two years) or an equivalent course in non-New Testament Greek.

3. Hebrew: Competency in Hebrew may be satisfied either by completing a course that includes a substantial Hebrew component or by passing an examination offered by the Old Testament faculty. Normally this examination is given twice a year, once in the fall and once in the spring.

4. Students will demonstrate proficiency in at least one of the following languages by taking a course or passing an examination administered by the department: Aramaic, Coptic, Latin, or Syriac.

For descriptions of individual seminars and language courses, see pages 108–109 and 102–105.

EXAMINATIONS

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered on only one date per semester. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. Students will be examined in the following areas:
 - ~ New Testament Theology and Exegesis
 - ~ The Environment of Earliest Christianity
 - ~ Elective

For each examination, the student will be provided with a bibliography of selected primary and secondary sources as well as a list of important topics or issues on which to focus attention. The bibliographies and topics will be shaped in part by the student's own interests and goals.

Area II: history and ecumenics

church history, history of doctrine

The history of Christianity may be studied either as Church History or as History of Doctrine. Church History is concerned with the development of doctrine but stresses the social, cultural, and institutional aspects of Christianity. The History of Doctrine emphasizes ideas. Its purpose is to understand theology in the context of the historical setting and in terms of the broader development of the Christian faith. Some acquaintance with the social and institutional framework in which ideas emerge is assumed, but it is not the central focus. (History of Doctrine may also be studied under Area III, Theology.) Although Church History and History of Doctrine examine the history of Christianity with different emphases, both share the same basic requirements as to residence, dissertation proposal, comprehensive examinations, and the preparation of a thesis. These requirements are outlined below.

For descriptions of individual seminars, see pages 118 and 137–138.

residence requirements

The programs in Church History and History of Doctrine include six major divisions of study: the early church, the medieval church, the Reformation, the modern European church, the American church, and the history of worship. Over the two years of residence, a student must successfully complete 10 doctoral seminars, at least 4 on the full-scale research track and up to 6 on the reading track. These two tracks are defined as follows: 1. The research track requires meeting all requirements during the course of the semester and writing the major research paper(s); 2. The reading track entails meeting specific reading and writing requirements, but it will not involve a final research paper. Students ordinarily take one seminar on the research track and one or two seminars on the reading track during a given semester. Second-year students who are teaching fellows normally take two (not three) seminars that semester.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. The seminars taken on the research track must include at least three seminars chosen from the Church History era seminars, i.e., the following list: CH921 Patristic Theological Literature, CH925 Medieval Theological Literature, CH932 Luther Interpretation, CH933 Calvin and the Classical Reformed Tradi-

tion, CH955 Modern European Church History, and CH970 American Church History. One research seminar may be chosen from other doctoral offerings at the Seminary or Princeton University.

2. The seminars taken on the reading track will normally be chosen from any of the doctoral offerings of Princeton Theological Seminary or Princeton University. One of these reading seminars will be CH900 Historical Method, which includes regular attendance at the History Colloquium throughout the first year of residence. Ordinarily, seminars taken on the reading track will be graded on a pass/fail basis.

3. The final list of 10 seminars must include: 1. at least one offering from each of the five traditional eras of church history; 2. at least one offering from the broader departmental offerings, i.e., in mission, ecumenics, and the history of religions, or in sociology of religion; and 3. normally, at least one appropriate course at Princeton University.

Ph.D. candidates may also wish to audit mid-level courses—that is, courses designated as multiprogram in the Seminary catalogue. If such courses are taken for credit, additional work will usually be required.

Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the 10 seminars.

Early in the period of residence, students should begin to think of possible thesis topics and should be prepared to submit a research topic statement to the department by the end of the second year, following the departmental guidelines available from the residence committee. The research topic must be approved by the department before students may take the comprehensive examinations.

COMPREHENSIVE EXAMINATIONS

Candidates are to select, with their residence committees, five areas for the comprehensive examinations as follows:

1. Two examinations, one general and one specialized, in areas defined as requisite background for the proposed dissertation, usually within the same major division of the history of Christianity
2. Two examinations focused on two major divisions of the history of Christianity other than that of the dissertation
3. An examination involving the two remaining divisions of the history of Christianity

Of these examinations, one will combine the era(s) with one of the four other areas of study of the department; this examination and its bibliography will be prepared jointly by the two professors responsible for those fields. Examiners are appointed by the department in consultation with the student

and his or her residence committee. Departmental reading lists will be provided for area examinations. These are subject to periodic revisions. In all cases, the instructor setting the examination has final responsibility for determining the bibliography.

MISSION, ECUMENICS, AND THE HISTORY OF RELIGIONS

Within the History Department, with an interdisciplinary link to the Theology Department, a division in Mission (theology and history), Ecumenics (theology and history), and History of Religions provides a distinctive concentration in Ph.D. Studies on the worldwide witness of the Christian church, ecumenical relations among churches, and the history of religions. The three segments of the program are integrally related. No one part can be studied in isolation. While focusing on mission history and theology, ecumenical history and theology, and the interaction of the Christian faith with other religions and secular ideologies, Mission, Ecumenics, and History of Religions encourages interdisciplinary approaches that draw on all Seminary departments.

REPRESENTATIVE SEMINARS

(For descriptions of individual seminars, see pages 121, 124, 125, 126, 140–141, and 145.)

CH921 PATRISTIC THEOLOGICAL LITERATURE Ms. McVey

CS936 SOCIOLOGY OF RELIGION Mr. Fenn

EC975 SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS Mr. Rivera-Pagán

EC990 SEMINAR IN MISSIONAL AND ECUMENICAL THEOLOGY Mr. Guder

ET946 THEOLOGY AND SOCIAL THEORY Mr. Stackhouse

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS Mr. Young

PT914 SOCIAL THEORY AND CONSTRUCTIVE PRACTICAL THEOLOGY Mr. Osmer

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION Mr. van Huyssteen

TH985 THEOLOGICAL ANTHROPOLOGY Mr. Johnson

TH990 SEMINAR IN MISSIONAL AND ECUMENICAL THEOLOGY Mr. Guder

RESIDENCE REQUIREMENTS

The program in Mission (theology and history), Ecumenics (theology and history), and History of Religions includes, as the name implies, three major divisions of this field of study. It requires the successful completion of eight

seminars (or their equivalents) during two years of residence. Of these eight seminars, at least six should be taken on the research track, which entails, in addition to any other requirements set by the instructor, the writing of a major research paper. As many as two seminars may be taken on the reading track. Decisions about seminar tracks should be made in consultation with the student's residence committee. Though the student may concentrate during the two years of required residence in any one of the three fields, he or she will normally be expected to take at least one doctoral seminar (or its equivalent) in each of the three major divisions. The remaining five course requirements may be taken from doctoral or mid-level courses in this program, other offerings in the History and Theology Departments, offerings in the pertinent fields at the Seminary or at Princeton University, or special reading courses, as approved by the student's residence committee. If mid-level courses are taken for credit, additional work will be required. Students are also expected to attend the History Colloquium for two years.

Early in the period of residence, students should discuss possible thesis topics with their advisers. The research topic, which must be approved by the department by the end of the second year, should be prepared following the departmental guidelines available from the residence committee.

COMPREHENSIVE EXAMINATIONS

The program offers six fields of comprehensive emphases:

1. Missional theology as a global (i.e. Western and non-Western) and multicultural engagement with the classical theological disciplines
2. History of Christian mission, historical and contemporary
3. The ecumenical character of Christianity, engaged historically and theologically
4. Study of one or more non-Christian religions, with reference to both Western and non-Western contexts
5. Theory and methodology for the history of religions in relation to interreligious dialogue, comparative theology, and theology of religions
6. Social theory for the study of world Christianity in cross-cultural contexts

Of the five comprehensive examinations to be taken by doctoral students after the completion of their two-year residency, there will be at least one each in the areas emphasized by Mission, Ecumenics, and History of Religions.

Area III: THEOLOGY

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular



field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields, for which all candidates intending to be examined in these fields normally must register and which they must complete successfully. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics. For descriptions of individual seminars, see pages 121–122 and 140–141.

COMPREHENSIVE EXAMINATIONS

Candidates in Systematic Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. A fifth examination or paper will deal with a subject in theology related to the student's major interest and possibly to the dissertation.

Candidates in Philosophy and Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. An additional examination will deal with subjects appropriate to the student's program, chosen from: 1. the history of philosophy, with concentration in a certain period; 2. an area of philosophy, such as metaphysics or history and philosophy of science; and 3. a school of theology, with its antecedents and consequences.

Candidates in Christian Ethics are examined in ethics, systematic theology, and philosophy. Two additional examinations will deal with subjects appropriate to the student's program, chosen from: 1. history of doctrine, 2. a social or natural science as related to ethics, 3. mission and ecumenics, 4. the history and culture of a non-Western society, and 5. a special subject related to the student's major interest and possibly to the dissertation.

Candidates pursuing History of Doctrine within the Theology Department are examined in ethics, philosophy as related to the theological enterprise, and systematic theology. Two additional examinations in the history of doctrine will have a strong historiographical component.

Area iv: religion and society

The Ph.D. program in Religion and Society is designed to bring the resources of religion, the study of theology, philosophy, and the social sciences to the task of understanding the common life in its various contexts and human responsibility toward all creation. It prepares candidates for teaching, research, and other scholarly and ecclesiastical service in social ethics. It is expected that all candidates will develop a commitment in social ethics based on the study of the Christian traditions as they are emerging from around the world and of the philosophies and faiths that challenge them, including the ethics of at least one non-Christian tradition. It is also expected that each student will master the tools of critical social understanding and critical and reconstructive theories of religion in the areas of ethics and religion.

The program in Religion and Society is interdisciplinary and dialogical. It involves conversation between theology and social thought about basic commitments of faith and their implications for action, between the social sciences and ethics about the relation of social analysis to social involvement, and among the various schools of thought and leaders in all these disciplines. The aim of this program is to enable candidates to engage social issues and to work out a Christian ethic that involves a clear theological vision; a compelling view of rights, duties, responsibilities, and virtues; and a method of research and teaching that fosters engagement in social action.

REPRESENTATIVE SEMINARS

(For descriptions of individual seminars, see pages 124, 125, 126, 140, and 145.)

CS936 THE SOCIOLOGY OF RELIGION Mr. Fenn

EC975 SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS Mr. Rivera-Pagán

ET911 ARISTOTLE'S ETHICS AND POLITICS Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY Mr. Stackhouse

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS Mr. Young

TH910 THEORY AND PRAXIS IN THEOLOGY Mr. Taylor

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION Mr. van Huyssteen

COMPREHENSIVE EXAMINATIONS

Candidates will be examined in the following areas. In areas four and five, papers may be substituted for the examinations.

1. Historical Ethics
2. Social and Theological Ethics in the 20th and 21st Centuries
3. Social Sciences. This examination may be taken in one of the following: sociology of religion, political science, anthropology, social history, social psychology, and cultural analysis. The purpose of this examination is to equip candidates to grasp, assess, and employ the fundamental perspectives, concepts, methods, and theories that bear on the roles of religion and ethics in society.
4. The Religious and Social Ethics of a Non-Christian Tradition (Confucian, Buddhist, Hindu, Islamic, Indigenous, Judaic), with special reference to its encounter with Christianity in at least one context
5. An examination related to the dissertation and focused on an area of public policy or on social ethics in a cross-cultural context

Area v: practical theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars. For descriptions of individual seminars, see pages 166–170.

COMPREHENSIVE EXAMINATIONS

Students in Practical Theology are required to take five written comprehensive examinations, the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September/October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April/May of the second year and three or four examinations in September/October of the third year, or one or two examinations in September/October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Candidates in *Christian Education* are to write examinations in the following areas:

1. Practical theology
2. Christian education and psychology
3. Christian education and social theory
4. Practical theology and biblical or other theological disciplines
5. Christian education in historical perspective

Candidates in *Pastoral Theology* are to write examinations in the following areas:

1. Practical theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

Candidates in *Homiletics* are to write examinations in the following areas:

1. Practical theology
2. Rhetorical and performance theory in preaching
3. History, theory, and practice of preaching
4. Theology and hermeneutics in preaching
5. Either the relationship between preaching and the worship, order, and mission of the church, or a topic selected by the residence committee in consultation with the student, such as the social and cultural contexts of preaching

Additional Programs and Requirements

PRESBYTERIAN EXCHANGE PROGRAM

Master of Divinity candidates in their third or fourth semester may study at another Presbyterian (U.S.A.) Seminary, should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student is attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript.

Application for this program should be made through the Registrar at the beginning of the semester preceding the desired exchange.

NATIONAL CAPITAL SEMESTER

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fourth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Students selected for this program will postpone their academic year field education placement until their senior year. Application for the program should be made to the Registrar by March 15 for the spring semester of the following academic year.

PROGRAM FOR ASIAN AMERICAN THEOLOGY AND MINISTRY

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

SPECIAL STUDENTS (NON-DEGREE)

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

AUDITORS

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the registrar, and have paid the required fee for each course audited. Applicants should correspond with the registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the term.

UNCLASSIFIED STUDENTS

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the registrar. Unclassified students are charged tuition, are not eligible for financial assistance, and normally cannot be considered for student services and/or campus accommodations.

VISITING SCHOLARS

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

ENGLE SCHOLARS PROGRAM

The Engle Scholars Program is designed to bring scholars of demonstrated ability and promise to the Seminary for an experience in the pattern of the Rhodes Scholars at Oxford. The focus of the program is on the use of Scripture in such a way as to promote better understanding and constructive agreement either within the Christian tradition; or between the North and the South; or

among the Abrahamic faiths. Study of the constructive use of Scripture is at the heart of the program.

Scholars ordinarily will be directed to the Master of Theology or Master of Arts (Theological Studies) as their background and interests suggest, although allowance may be made for non-degree students with specific educational objectives.

Inquiries should be addressed to the Engle Scholars Program Committee, Princeton Theological Seminary, P.O. Box 552, Princeton, NJ 08542, USA, or to engle.scholar@ptsem.edu.

DOCTORAL RESEARCH SCHOLARS

The Doctoral Research Scholar Program is designed to offer a brief (four month) period of access to the Seminary libraries for foreign nationals, in support of their dissertation research at their home institution. For the limited number of spaces available in the program, preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not available at home and who show greatest promise for contributing to future research and teaching in their home contexts. For information on making application, E-mail: drsp@ptsem.edu.

INTERNATIONAL STUDENTS

Along with the other admission credentials, an international student desiring to enter a master's level program at the Seminary is required to have sent to the Director of Vocations a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). The successful master's level applicant will have achieved a minimum score of 550, with a minimum of 55 scored on each of the three parts of the examination, on paper based test or 213 on computer based test. Ph.D. applicants are expected to

achieve a minimum score of 23 on each section of the computer based TOEFL, or 57 on each section of the paper based TOEFL. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

MID-YEAR ADMISSIONS

Under normal circumstances the student should begin Seminary work in the fall of the year. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the second semester on a space-available basis.

TEACHER CERTIFICATION

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, for the academic year 2005–2006, it is possible for a selected dual degree Seminary students to obtain New Jersey State secondary or elementary school teacher certification. However, the practice teaching component of the teacher-certification program does not fulfill the Seminary's field education requirements. The Christian Education Administrator will administer the program.

Students must demonstrate that they are able to complete all certification requirements during the normal course of their Seminary degree program. In addition, students will register for an education course at the Seminary, as recommended by a member of the faculty in the School of Christian Education, and complete an integrative project on theology and education in consultation with the professor.

The deadlines for submitting applications to the Christian Education office are: April 20th if beginning the program in the fall and October 20th if beginning the program in the spring. All applications will be reviewed by the School of Christian Education and will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

COMPLETION OF DEGREE REQUIREMENTS

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the registrar not later than February 1 an *Application to Receive a Seminary Degree.* Failure to comply with this requirement may result in postponement of graduation until the following academic year.

RULES AND REGULATIONS

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook.* This document is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Yung Hui Chen
PROGRAM COORDINATOR: David H. Wall
OPERATIONS COORDINATOR: Mary Grace Royal
CONFERENCE COORDINATOR: Sharon Lynn Kozlowski

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around three focus areas: leadership development, spiritual renewal: personal and congregational, and theological studies. The Center also offers independent study and personal retreats and conferences.

The annual *Program Guide*, in which the many programs of the Center are listed in detail, is distributed in the fall. It contains complete information and registration forms. Copies may be obtained by contacting:

Center of Continuing Education
20 Library Place Princeton, New Jersey 08540-6824
Phone: (609) 497-7990
FAX: (609) 497-0709
E-mail: coned@ptsem.edu
Web site address: http://www.ptsem.edu/ce

Students at the Seminary may also take advantage of many of the offerings of the Center by registering in advance. Certain restrictions and requirements apply.

The Center also assists those who wish to pursue brief periods of independent study on campus, using the facilities of Speer and Luce Libraries. Additional

information and independent study registration forms are available in the *Program Guide* or on the web site.

Art Exhibitions in Erdman Gallery

The Center of Continuing Education displays various works of art from local and national artists in Erdman Gallery. A brochure listing all the exhibits scheduled for the year is available from the Center. We invite you to spend time this year with our featured artists' works in Erdman Gallery.

Facilities, Lodging, Child Care, and Meals

Lodging for continuing education participants is in Erdman Hall, across the street from the Seminary's Speer and Luce Libraries. Erdman hall is a non-smoking, no-pet facility with a total of 60 simple yet comfortable guest rooms, all of which have telephones with voice mail and modem access. Most rooms are singles containing one twin bed. A few rooms have double beds, but there are no rooms with two twin beds. There are six family units, each with one bedroom with a double bed and another bedroom with a single bed. These family bedrooms are connected and have a shared bathroom, anticipating the accommodation of families of three or four people. Six other rooms are especially equipped to meet the needs of people with disabilities. Rates per night are $45 (fall 2005) for a single room and $65 for a double room (only one double bed). Rates will increase in January 2006. Call for family room rates.

Three spaces at the Carol Grey Dupree Center for Children, a licensed daycare center for children 18 months to pre-kindergarten, are reserved for continuing education participants. Interested guests should contact the Office of Housing and Auxiliary Services.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from Erdman Hall—serves excellent food with a wide variety of selections for every meal, including at least one vegetarian entrée. In order to fulfill our contractual responsibility to the Seminary's food service provider, we must offer our campus housing and meal plan as a package when continuing education events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Certification Programs

The center offers events leading to three types of certification through the Presbyterian Church (U.S.A.): Presbyterian Christian Educator Certification, Presbyterian Interim Ministry Certification, and certification through the Administrative Personnel Association (APA). In addition, the Seminary has developed its own certification program to recognize work in the area of Hispanic

leadership development and enhancement, a program for laypeople offered in Spanish.

PRESBYTERIAN CHRISTIAN EDUCATOR CERTIFICATION

For information on Christian educator certification, contact Donna Cook in Louisville.

Phone: 888-728-7228, ext. 5751
E-mail: donnac@ctr.pcusa.org
PC(U.S.A.) certification web site: www.pcusa.org/christianeducators/index.htm

PRESBYTERIAN INTERIM MINISTRY CERTIFICATION

For information on interim ministry certification, contact Donna Cook in Louisville.

Phone: 888-728-7228, ext. 5381
E-mail: donnac@ctr.pcusa.org
PC(U.S.A.) certification web site: www.pcusa.org/ministers/interim/interim.htm

ADMINISTRATIVE PERSONNEL ASSOCIATION (APA) OF THE PRESBYTERIAN CHURCH (U.S.A.)

For information about APA certification, including how to contact your local region, contact

Theresa Wright
Phone: 432-682-5297
E-mail: apa-office@tresrios.org@aol.com
APA web site: www.pcusa-apa.org

HISPANIC/LATINO(A) LEADERSHIP PROGRAM

Princeton Theological Seminary offers a multifaceted leadership development program for the Hispanic/Latino/a church community. Track I provides a *Certificado en Liderazgo Congregacional* to lay leaders of Hispanic/Latino/a congregations who have completed a three-year program that includes biblical, practical, historical, and theological studies. It also provides officer training opportunities for newly elected elders and deacons while serving seasoned officers with updated information. Track I classes are now offered in Portuguese as well as Spanish. Track II provides a three-year program in Spanish for elders within the Hispanic/Latino Presbyterian church community that prepares them to fulfill the requirements of presbyteries for the opportunity to serve as commissioned lay pastors. Track III is the continuing education component in

which topics of concern are developed for Hispanic/Latino clergy. This entire leadership program, which will be entering its sixteenth year of ministry, is sponsored by Princeton Theological Seminary in cooperation with presbyteries in New York and New Jersey; the Synod of the Northeast and the General Assembly, Presbyterian Church (U.S.A.).

For further information contact:

The Reverend Victor Aloyo Jr.
Director of Vocations
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-688-1940 or 1-800-622-6767, ext. 1940
E-mail: victor.aloyo@ptsem.edu

INSTITUTE OF THEOLOGY

The Institute of Theology is offered by the Center of Continuing Education each summer in late June. Pastors, educators, and other church leaders gather for Bible study and worship, workshops, convocation, and other special opportunities. Leadership is shared by members from the Princeton faculty and administration, and faculty and pastors from around the country. The sixty-fifth Institute of Theology is scheduled for June in Princeton.

For complete information and a brochure, contact the Center.

INSTITUTE FOR YOUTH MINISTRY

The Princeton Theological Seminary Institute for Youth Ministry was established in 1995 as an international center committed to furthering the theological task of Christ-centered ministry with young people. Committed to integrating theory and practice, the Institute collaborates with seminaries, church leaders, congregations, communities, and adolescents to promote the strategic importance and practice of youth ministry. The Institute for Youth Ministry carries out its mission through: degree programs, research, continuing education, and leadership development. Princeton Theological Seminary carries out the mission of the Institute for Youth Ministry through degree programs, research, continuing education, and leadership development.

Degree Programs

Princeton Theological Seminary offers two master's level degree programs to students wishing to focus part or all of their academic studies on youth minis-

try. The Master of Arts program and the Master of Divinity/Master of Arts dual degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a doctor of philosophy program in practical theology is available and may emphasize youth ministry. For more information on these degree programs see the sections on the specific degree programs elsewhere in this Catalogue.

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the on-going practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, are designed to foster original scholarship pertaining to youth and the contemporary church. Projects of the IYM have included: "The Princeton Project on Youth, Globalization, and the Church" and two projects, funded by the Lilly Endowment, Inc., entitled "Bridges: Linking Theological Education to the Practice of Youth Ministry" and "Building Bridges:Pastors Serving with Youth, and Youth and Young Adults."

Continuing Education and Leadership Development

The Institute for Youth Ministry provides opportunities for professional non-degree theological education and practical training in youth ministry. Its programs include:

- The Princeton Forums on Youth Ministry focus on practical theological reflection in the area of youth ministry. The forums include the Princeton Lectures on Youth, Church, and Culture, seminars relating theological disciplines and youth ministry, electives on specialized subjects in practical theology, informal discussion with lecturers and faculty, and worship.
- The Certificate in Youth and Theology program encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- *Cloud of Witnesses*, an audio journal on youth, church, and culture, offering theological reflection on youth ministry. It brings together scholars, pastors, lay people, and youth to encourage and support church leaders in their ministry. This journal is produced on compact disc.

For more information contact:

Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821

Princeton, NJ 08542-0803
Phone: 609-497-7914; FAX: 609-279-9014
E-mail: iym@ptsem.edu

SUMMER SESSION

The summer session is designed to make graduate theological education available to certain persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, and provide Seminary students opportunities for additional work. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses may be offered in PC(U.S.A.) polity. Polity is offered early in July. One semester-hour credit is awarded upon succesful completion of the one-week course.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class
10:00 a.m. – 10:45 a.m. Break
10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday. A continental breakfast and a brunch are served on Saturday and Sunday. Students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is available in early January of the applicable year on the registrar's home page at http://registrar.ptsem.edu.

For further information concerning the summer session, contact:

Office of the Registrar
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Phone: 609-497-7820; FAX: 609-683-0741
E-mail: registrar@ptsem.edu

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

THE HISPANIC THEOLOGICAL INITIATIVE

In July of 1999, the Hispanic Theological Initiative (HTI), originally located on the grounds of Emory University, moved its offices to Princeton Theological Seminary. The HTI, an innovative program created in response to the needs voiced by religious leaders and pastors in Latino communities across the U.S. and funded by The Pew Charitable Trusts and Lilly Endowments, Inc., seeks to increase the availability and quality of Latino/a candidates for faculty and administrative positions in seminaries, schools of theology, and universities through a program of doctoral-level grants and awards, mentoring, and workshops. Program funds are also designated for community building and networking opportunities for all HTI awardees to interact with other Latino/a theological

students, as well as Latino/a scholars across the country. HTI staff members include Ms. Joanne Rodriguez, director, and Ms. Angela Schoepf, assistant director. For further information concerning this program, contact the HTI office, 12 Library Place, Princeton, New Jersey 08540; phone 609-252-1721.

THE CENTER OF THEOLOGICAL INQUIRY

Since its founding in 1978 by the Seminary's Board of Trustees, the Center of Theological Inquiry, an international, ecumenical center for the advanced study of Christian theology, has dedicated its efforts to revitalizing the human capacity to understand and live by the truth of God's work in the world through Jesus Christ. The CTI promotes advanced theological inquiry through its resident community, group research projects, pastor-theologian program, conferences, and public lectures. For more information, contact Director, Center of Theological Inquiry, 50 Stockton Street, Princeton, New Jersey 08540; phone: 609-683-4749; website: www.ctinquiry.org.



CHRISSIE KNIGHT

Courses of Study

The course offerings have been projected for the academic year 2004–2005 and, in some instances, for the year 2005–2006. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

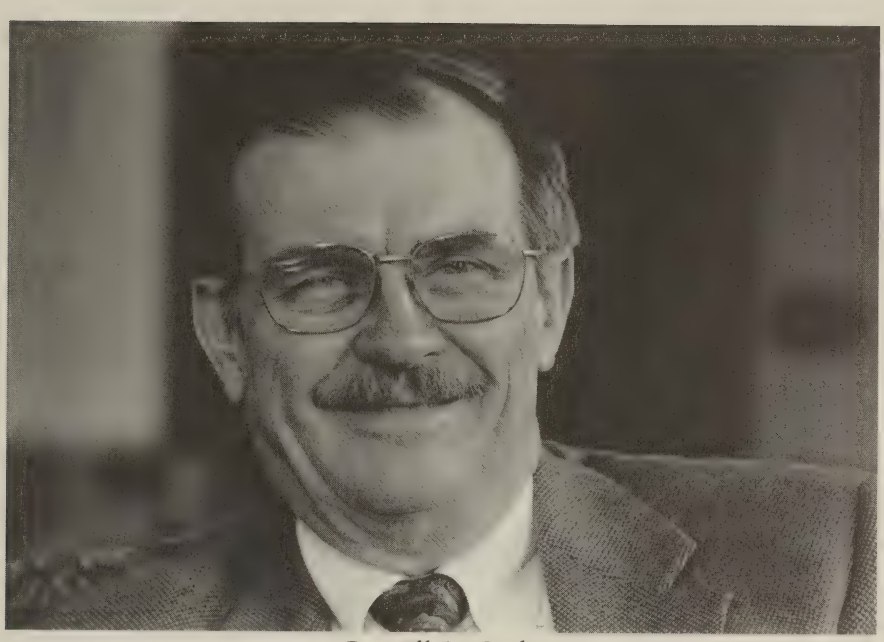
The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three semester units of academic credit unless otherwise stated in the description.

A full-time program for M.Div., M.A., and dual degree candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry Requirements	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care and Specialized Ministries	Practical
PH	Philosophy	Theology



ERIN DUNIGAN

Darrell L. Guder

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology
WR	Worship	Practical

The number portion of the code provides a unique identification for each offering. Numbers 199–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 299–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: C.C. Black (Chair), B.K. Blount, J.H. Charlesworth, B.R. Gaventa, D.T. Olson, K.D. Sakenfeld, C.L. Seow
ASSOCIATE PROFESSORS: F.W. Dobbs-Allsopp, †J.E. Lapsley, J.R. Wagner
ASSISTANT PROFESSORS: J. Hutton, ‡E. Lee, ‡G. Parsenios
INSTRUCTOR: S.A. Berg
VISITING LECTURERS: R.C. Van Leeuwen

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
First Semester, 2005–06 Mmes. Lapsley and Sakenfeld
First Semester, 2006–07

OT151,-152 INTRODUCTORY BIBLICAL HEBREW
First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 2005–06 Mr. Hutton (A) and Mr. Seow (B)
Full Year, 2006–07

OT153 HEBREW TRANSLATION
Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed. Prerequisite: course OT152 or OT4S or permission of the instructor. One credit.
Both Semesters, 2005–06 Staff
Both Semesters, 2006–07

†On leave second semester 2005–06. ‡On leave both semesters 2005–06.



ERIN DUNIGAN

Eunny Patricia Lee

Multi-Program Classes Based on the English Text

OT201 GENESIS AND ITS HISTORY OF INTERPRETATION

An English-based exegetical study of key texts in the book of Genesis along with selections from ancient, medieval and Reformation interpreters of Genesis. The course will focus on Christian and Jewish traditions but also some attention to Islamic interpretations. Prerequisite: course OT101. Three credits.

First Semester, 2006–07 Mr. Olson

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH

Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.

Second Semester, 2005–06 Mr. Olson

OT230 INTERPRETATION OF JOB

A study of the book of Job in English, with particular attention to literary and theological questions, as well as selected issues in the history of interpretation. Prerequisite: course OT101. Three credits.

First Semester, 2006–07 Mr. Seow

OT240 ISRAEL'S WISDOM LITERATURE

A survey of the wisdom writings of Israel, especially the books of Job, Proverbs, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wis-

dom; the nature and character of the wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. The course will also consider the problems and possibilities of preaching and teaching from such texts, and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: course OT101. Three credits.

Second Semester, 2005–06 Mr. Van Leeuwen

OT305 THE WORLD OF THE BIBLE

Designed to provide, through consideration of selected topics from the fields of history, archaeology, religion, and comparative literature, a general introduction to the world of the Old Testament and to the peoples who inhabited that world: their history, their customs, and their stories. Prerequisite: course OT101. Three credits.

First Semester, 2006–07 Mr. Dobbs-Allsopp

OT312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Graded on pass/fail basis except by petition. Prerequisites: courses OT101 and TH221. Three credits.

Second Semester, 2006–07 Mmes. Lapsley and Duff

OT320 INTRODUCTION TO PROPHETIC LITERATURE

A survey of theological and sociological functions of prophetic authority in Israel, proceeding through classical prophecy and culminating in apocalypticism. Particular attention given to the prophetic reaction to major geopolitical events in Israel's history, the literary composition of various prophetic books, and continuing appropriation of Israelite prophetic literature in the contemporary Christian community. Prerequisite: course OT101. Three credits.

First Semester, 2005–06 Mr. Hutton

OT325 JUDGE, KING, PROPHET, MESSIAH

A study of political and religious authority in the Old Testament: its origins, expressions, theological justifications, and detractors. Implications for religious and political leadership in the contemporary world will be considered. Prerequisite: course OT101. Three credits.

Second Semester, 2006–07 Mr. Hutton

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY

Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study Old Testament texts appropriate to the topic within their own cultural and ecclesial contexts and will

consider contextually appropriate teaching strategies; class participants from diverse contexts will share their learning about texts and strategies. Attention to development of culturally and ecclesially appropriate bibliographies. Prerequisite: course OT101.(Enrollment may be limited.) Three credits.
Second Semester, 2006–07 Ms. Sakenfeld

OT390 BIBLICAL INTERPRETATION IN A POSTMODERN WORLD
Consideration of selected postmodern and post-Holocaust thinkers (Putnam, Levinas, Caputo, Nussbaum, Sen, Bakhtin) and their relevance for biblical interpretation and theology. Specific biblical texts to be engaged include Job, Lamentations, Song of Songs, and Amos. Prerequisites: course OT101. Three credits.
First Semester, 2005–06 Mr. Dobbs Allsopp

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152 or OT4S. Three credits.
First Semester, 2005–06 Mr. Olson
First Semester, 2006–07

OT405 EXEGESIS OF EXODUS
Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text. Prerequisites: courses OT101 and OT152. Three credits.
First Semester, 2006–07 Mr. Olson

OT426 EXEGESIS OF THE BOOK OF PSALMS
Exegesis and interpretation of individual psalms with particular attention to those that have a central place in the life, liturgy, and theology of the Jewish and Christian communities; exploration of the role these psalms have played in church and synagogue and their present possibilities for Christian praise, preaching, and prayer. Some attention will be given to larger questions having to do with the Psalter as a whole, such as the Psalter as collection, as prayerbook, as liturgy, and as basis for theology. Designed to enable students both to sharpen their exegetical skills and to deepen their familiarity with and understanding of this significant part of the Bible. Prerequisite: course OT152 or OT4S. Three credits.
Second Semester, 2005–06 Mr. Dobbs-Allsopp

OT434 EXEGESIS OF SECOND AND THIRD ISAIAH
A study of Isaiah 40–66 in the context of the crisis of the Babylonian exile. Consideration given to the nature of prophecy, historical background, the image of the suffering servant, and the reshaping of creation and exodus themes for a new time. The relation of

those chapters to the rest of the book, their use in the New Testament and the history of the church, and their contemporary message. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.

Second Semester, 2006–07 Mr. Olson

OT437 VOICES OF PAIN, SONGS OF LOVE

Exegesis and interpretation of Lamentations and Song of Songs, with attention given to a variety of historical, literary, and theological issues and concerns (e.g., the problem of human suffering, sin and evil, the nature of God, the place of play, beauty, and human emotion in theological thinking), including an exploration of the lyric—the basic medium of these poems—as an important source of vision and inspiration for theology and pastoral ministry. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 2005–06 Mr. Dobbs-Allsopp

OT452 EXEGESIS OF AMOS

An exegetical study of the book of Amos paying particular attention to its historical context in the eighth century B.C. Attention will also be given to issues of text criticism, form criticism, tradition criticism, and history of religions, as well as to the contemporary appropriation of the book for theological purposes. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.

Second Semester, 2005–06 Mr. Hutton

OT464 HOW TO READ A BIBLICAL POEM

A general introduction to Hebrew poetry and poetics. Students will be introduced to the basic features of Hebrew poetry, read representative examples of the various attested poetic genres, and engage ongoing debates concerning the nature of Hebrew poetry. The final portion of the course will be dedicated to sampling the "afterlife" of Hebrew poetry as reflected in selected Anglo-American poets (e.g., Donne, Hopkins, Whitman). Special attention will be paid throughout to poetry's (especially Hebrew poetry) unique capacities to contribute to contemporary discussions in theology, ethics, and pastoral care. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.

First Semester, 2006–07 Mr. Dobbs-Allsopp

OT465 EXEGESIS OF OLD TESTAMENT NARRATIVES

Study of the variety of narratives in the Old Testament with particular attention to excerpts from the Joseph story in Genesis 37–50, Ruth, Jonah, Esther, and a sampling from the Pentateuch and the Deuteronomistic history. The course will seek to enhance the student's appreciation of the artfulness and theological depth of Hebrew narratives. Prerequisite: courses OT101 and OT152. Three credits.

Second Semester, 2005–06 Mr. Olson

OT466 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152 or OT4S. Three credits.

First Semester, 2005–06 Ms. Lapsley

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 2006–07 Messrs. Olson and Black

Advanced Language Classes

OT510 ACCELERATED HEBREW READING
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2005–06 Mr. Seow
Second Semester, 2006–07

OT515 HISTORICAL HEBREW GRAMMAR
An introduction to the study of the historical development of Classical (Biblical) Hebrew. Prerequisite: course OT152 and at least one course in Hebrew exegesis. Three credits.
First Semester, 2006–07 Mr. Hutton

OT540 ARAMAIC II
A general overview of Aramaic grammar, with primary attention given to readings selected from various dialects of Aramaic, including Biblical Aramaic. Prerequisite: Knowledge of at least one Semitic language (e.g., Hebrew). Three credits.
Second Semester, 2005–06 Mr. Seow

OT554C UGARITIC
Introduction to the grammar; study of a selected text. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2006–07 Ms. E. Lee

OT894 OLD TESTAMENT READINGS IN HEBREW AND GREEK
Reading of selected Old Testament texts in Hebrew (MT and biblical texts from the Judean Desert) and Greek (LXX, Aquila, Symmachus, Theodotion), with close attention to questions of textual transmission, style of translation, and ancient scriptural interpretation. Prerequisites: one Hebrew-track course beyond course OT152 and one Greek-track course beyond course NT152. Same as course NT894. One credit.
First Semester, 2005–06 Messrs. Seow and Wagner

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 2006–07 Mr. Dobbs-Allsopp

OT903 HEBRAICA
A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.
First Semester, 2005–06 Mr. Seow

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT
A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.
Second Semester, 2005–06 Ms. Sakenfeld

OT906 NORTHWEST SEMITIC EPIGRAPHY
A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. Limited to Ph.D. students and others with permission of the instructor. Three credits.
First Semester, 2006–07 Mr. Seow

OT908 QUMRAN HEBREW AND THEOLOGY
An advanced seminar that is focused on the study of Qumran Hebrew, and sometimes Qumran Aramaic, with special attention to palaeography, morphology, archaeology, and the theology preserved in the Dead Sea Scrolls. Same as course NT905. Three credits.
First Semester, 2005–06 Mr. Charlesworth

OT909 HISTORY OF OLD TESTAMENT INTERPRETATION
A seminar on the history of biblical interpretation. Focus for 2006–07 is the book of Job. Selected readings from ancient, medieval and reformation interpreters, both Jewish and Christian. Three credits.
Second Semester, 2006–07 Mr. Seow

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.
First Semester, 2006–07 Ms. Lapsley

OT920 BIBLICAL THEOLOGY I

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester, 2005–06 Mr. Olson

OT990 READING TUTORIAL ON A BOOK OF THE OLD TESTAMENT

Study of a particular book from the canon of the Old Testament chosen by the doctoral student in consultation with a selected professor who will act as a mentor over two semesters of study (normally the spring semester of the first year and fall semester of the second year of residence). Investigation of the book's critical and exegetical issues, development of a sample course syllabus in preparation to teach the book, and a research paper on a topic or text related to the chosen book. Three credits at the end of two semesters. Open to Ph.D. candidates only.

To be arranged Staff

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 2005–06 Mr. Blount and Ms. Gaventa

Second Semester, 2005–06

NT151,-152 INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 2005–06 Mr. Wagner(A) and Mr. Berg(B)

Full Year, 2006–07

NT153 GREEK TRANSLATION

Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. Prerequisite: course NT152 or NT45 or permission of the instructor. One credit.

Both Semesters, 2005–06 Staff

Multi-Program Classes Based on the English Text

NT310 "THE JEWS" IN CHRISTIAN PREACHING: A BIBLICAL AND THEOLOGICAL STUDY

The course explores the portrayal of Jews and Judaism in Christian preaching and teaching. Focusing on select New Testament texts, read within their Jewish milieu, the course will deal with "election," "the people of God," and anti-Judaism. The goal is to form a more salutary Christian practice. Same as course TH300. Prerequisites: courses NT101 and TH221. Three credits.

First Semester, 2005–06 Mr. Wagner and Ms. Charry

NT320 THE KINGDOM OF GOD

A study of the kingdom of God imagery as it is presented in the Jesus materials in the gospels, with focus on Jesus' sayings, parables, and miracle activities. Particular attention to the manner in which the eschatological emphasis of the kingdom as future reality is balanced against the understanding that it had already dawned in the life and ministry of Jesus. Implications of the study for the contemporary church. Prerequisite: course NT101. Three credits.

First Semester, 2006–07 Mr. Blount

NT322 PREACHING THE GOSPEL OF MARK

A survey of recent approaches to analyzing and interpreting Mark, an exploration of the variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Prerequisite: course NT101. Three credits.

First Semester, 2005–06 Mr. Blount

NT348 THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST

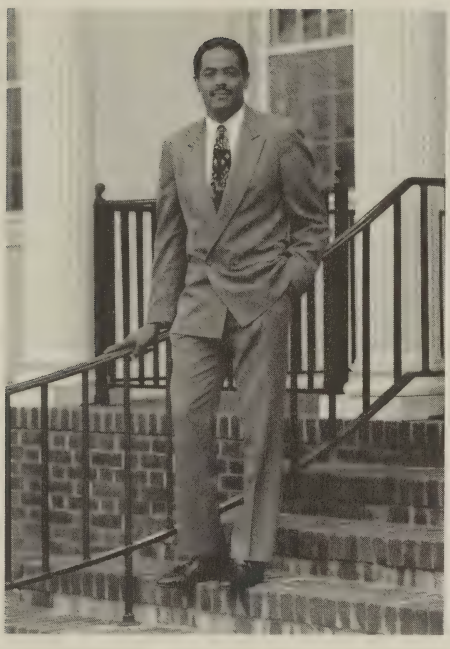
A theological exploration of a basic Christian affirmation, attentive to its historical and religious contexts, its interpretations by various New Testament witnesses, and its appropriation by the church in the present day. Prerequisite: course NT101. Three credits.

Second Semester, 2005–06 Mr. Black

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course TH379. Prerequisite: course NT101. Three credits.

Second Semester, 2006–07 Messrs. Blount and Taylor



CHRISSIE KNIGHT

Brian Keith Blount

NT381 "THROUGH A GLASS, DARKLY": THE BIBLICAL AND SHAKESPEAREAN VISIONS

An inquiry into alternative views of God and the human condition suggested by Shakespearean drama and the English Bible, contrasting such works as *King Lear* with the Book of Job and *Measure for Measure* with Matthew's gospel. Close study of literary qualities shared and divergent, theological assumptions, and their influence on contemporary thought. Prerequisites: courses OT101 and NT101. Three credits.

First Semester, 2006–07 Mr. Black

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

An introduction to exegetical methods by means of translation and interpretation of First Thessalonians and selected passages from the Gospel of Luke, with attention to the place of critical biblical study in the church's ministry. Prerequisite: course NT152 or NT4S.

First Semester, 2005–06 Ms. Gaventa

First Semester, 2006–07

NT406 THE GOSPEL ACCORDING TO MARK

A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.

First Semester, 2006–07 Mr. Blount

NT410 THE GOSPEL OF JOHN

A literary and historical study of the Greek text of the Fourth Gospel. Special emphasis will be given to christology and discipleship, with close attention to the various literary and symbolic devices through which the Gospel expresses who Christ is and who the Christian should be. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 2006–07 Mr. Parsenios

NT411 THE PARABLES OF JESUS

An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications. Prerequisites: courses NT101 and NT152 or NT45. Three credits.

Second Semester, 2006–07 Mr. Black

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 2006–07 Ms. Gaventa

NT414 EXEGESIS OF ROMANS

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152 or NT45. Three credits.

First Semester, 2005–06 Ms. Gaventa

NT418 EXEGESIS OF GALATIANS

Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 2006–07 Ms. Gaventa

NT429 PHILIPPIANS: MISSIONAL HERMENEUTICS AND THE FORMATION OF THE CHURCH

The scriptural formation of the missional congregation as exemplified in Paul's epistle to the Philippians. Working with exegetical and theological methods, the course examines the contextualization of the gospel in first century Philippi and asks how Paul's letter shapes the community for witness, with particular attention to the christological formation of the community's faith and practice. Implications for our understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline. Same as TH394. Qualifies as a third course in theology for M.Div. candidates. Prerequisites: courses NT101, NT152, and TH221. Three credits.

Second Semester, 2005–06 Messrs. Wagner and Guder

NT450 THE LIFE AND THOUGHT OF JESUS OF NAZARETH

A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within

the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
Second Semester, 2006–07 Mr. Charlesworth

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 2006–07 Messrs. Black and Olson

NT481 MAJOR THEMES IN NEW TESTAMENT THEOLOGY
An exploration, designed for students preparing for ministry, of the New Testament's principal claims about God, the character and activities of Jesus Christ, and the church's ministry. Prerequisites: courses OT101 and NT101, and NT400 or other Greek-based exegesis course. Three credits.
Second Semester, 2005–06 Mr. Black

NT482 THEOLOGIES OF THE EVANGELISTS
A study of the Gospel parallels in Greek in an attempt to discern the editorial habits of the four evangelists, and discern their rhetoric tendencies, and theological emphases. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
Second Semester, 2005–06 Mr. Charlesworth

Advanced Language Classes

NT892 ADVANCED GREEK READING AND GRAMMAR II
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 2006–07 Staff

NT894 OLD TESTAMENT READINGS IN HEBREW AND GREEK
Reading of selected Old Testament texts in Hebrew (MT and biblical texts from the Judean Desert) and Greek (LXX, Aquila, Symmachus, Theodotion), with close attention to questions of textual transmission, style of translation, and ancient scriptural interpretation. Prerequisites: one Hebrew-track course beyond course OT152 and one Greek-track course beyond course NT152. Same as course OT894. One credit.
First Semester, 2005–06 Messrs. Seow and Wagner

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

NT905 QUMRAN HEBREW AND THEOLOGY

An advanced seminar that is focused on the study of Qumran Hebrew, and sometimes Qumran Aramaic, with special attention to palaeography, morphology, archaeology, and the theology preserved in the Dead Sea Scrolls. Same as course OT908. Three credits.

First Semester, 2005–06 Mr. Charlesworth

NT920 BIBLICAL THEOLOGY II

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. Three credits.

second Semester, 2005–06 Mr. Blount

NT921 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. Three credits.

First Semester, 2005–06 Mr. Blount

NT922 FIRST CENTURY JUDAISM

A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.

First Semester, 2006–07 Mr. Charlesworth

NT943 CRITICAL ISSUES IN LUKE ACTS

A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. Three credits.

Second Semester, 2005–06 Ms. Gaventa

NT945 THE PAULINE EPISTLES

A research seminar that considers selected literary, theological and/or historical issues in the undisputed Pauline letters. Three credits.

Second Semester, 2006–07 Ms. Gaventa

NT949 SEMINAR ON MARK

A review of recent Mark research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.

First Semester, 2006–07 Mr. Black

DEPARTMENTAL FACULTY

SHANE ALAN BERG. Instructor in New Testament. M.Div., Princeton Theological Seminary; Ph.D. candidate, Yale University. His research interests include the religious epistemologies of ancient Jewish and Christian writings, the theology of scripture, communal patterns of organization in the Dead Sea Scrolls, and papyrology. (Presbyterian)



JOSHUA SUTHERLUN

Beverly Roberts Gaventa

CARL CLIFTON BLACK II. Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the Synoptic Gospels, particularly Mark and Matthew; the Gospel of John; theology of the Old and New Testaments; Greco-Roman rhetoric; and the history of the interpretation of Scripture. (United Methodist)

BRIAN KEITH BLOUNT. Richard J. Dearborn Professor of New Testament Interpretation. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, and Revelation. He is partic-ularly interested in cultural hermeneutics, as well as socio-linguistic and rhetor-ical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. École Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

FREDERICK WILLIAM DOBBS-ALLSOPP. Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and post modern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke–Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

JEREMY MICHAEL HUTTON. Assistant Professor of Old Testament. B.A., University of Notre Dame; A.M. and Ph.D., Harvard University. His research interests include symbolic geography in the Old and New Testaments, Israelite prophets and the institution of prophecy, the formation and structure of the Deuteronomistic History, anthropological and sociological approaches in biblical interpretation, the nature of religious authority, Northwest Semitic languages, and biblical reading strategies. (Lutheran)

JACQUELINE EVANGELINE LAPSLEY. Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Episcopalian)

EUNNY PATRICIA LEE. Assistant Professor of Old Testament. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

DENNIS THORALD OLSON. Charles T. Haley Professor of Old Testament Theology. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

GEORGE LEWIS PARSENIOS. Assistant Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

JACKSON ROSS WAGNER JR. Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of Scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

History

PROFESSORS: †R.K. Fenn, S.H. Hendrix, E.A. McKee, ‡K.E. McVey, ‡J.H. Moorhead, *L.N. Rivera-Pagán, P.E. Rorem (Chair), I.R. Torrance
ASSOCIATE PROFESSORS: J.C. Deming, R.F. Young

CHURCH HISTORY

Introductory Level Classes

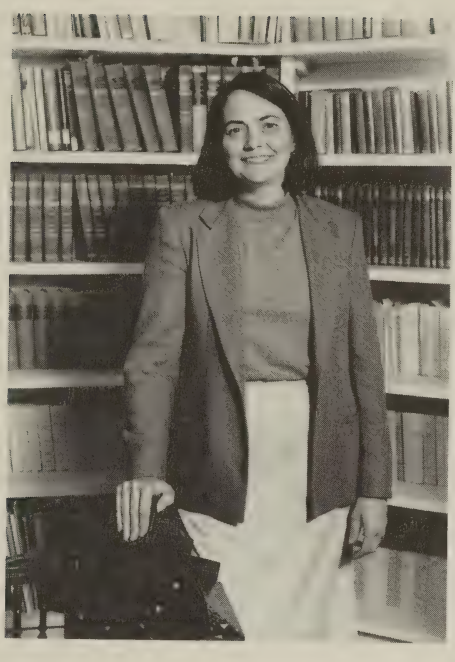
CH101 HISTORY OF CHRISTIANITY I
The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
First Semester, 2005–06 Messrs. Hendrix and Rorem
First Semester, 2006–07

CH102 HISTORY OF CHRISTIANITY II
The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
Second Semester, 2005–06 Mr. Deming and Ms. McKee
Second Semester, 2006–07

Multi-Program Classes

CH215 EARLY SYRIAC CHRISTIANITY
The history of early Christianity in the Syro-Mesopotamian cultural environment from the beginnings to the rise of Islam. Issues to be discussed include: Jewish-Christianity, Gnosticism and Manichaeism, Trinitarian and Christological controversies, Christian art, liturgy, poetry and hymns, biblical exegesis, the transmission of Greco-Roman learned traditions to early Islam. Lectures and discussion of primary sources in translation, visit to a Syrian Orthodox church. Prerequisite: course CH101. Three credits.
First Semester, 2006–07 Ms. McVey

*On leave first semester 2005–06. †On leave second semester 2005–06. ‡On leave both semesters 2005–06.



KRYSTIN GRANBERG

Kathleen E. McVey

CH216 CHRISTIANITY IN ALEXANDRIA AND EGYPT

The history and culture of Christians in Alexandria and Egypt from the second to the fifth centuries. Lectures and discussion of primary sources in translation. Readings will be chosen from Philo, Basilides, Gnosticism, Clement, Origen, Athanasius, sayings of the desert fathers and mothers, Cyril of Alexandria. Prerequisite: course CH101. Three credits.

Second Semester, 2006–07

Ms. McVey

CH218 THE CHRISTOLOGY OF CHALCEDON

An analysis of the historical context, the theological concepts, and the ecumenical aftermath of the Chalcedonian Definition of the Fourth Ecumenical Council in 451, emphasizing the construction of "classical" christology. Implications for post-Chalcedonian christology will be explored both in the sixth century and also in recent ecumenical discussions. Prerequisites: courses CH101 and TH222. Enrollment limited to 20. Three credits.

Second Semester, 2005–06

Mr. Torrance

CH221 ST. AUGUSTINE, HIS CONFESSIONS, AND HIS INFLUENCE

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions.* Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God,* will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 2005–06

Mr. Rorem

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH
A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.
Second Semester, 2005–06 Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.
Second Semester, 2006–07 Mr. Rorem

CH315 MUSLIMS AND CHRISTIANS FROM MOHAMMED TO LUTHER
A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip and research paper. Prerequisite: course CH101. Three credits.
Second Semester, 2006–07 Mr. Rorem

CH321 THE THEOLOGY OF MARTIN LUTHER
An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read a variety of Luther's writings and interpretations of Luther's theology. Prerequisite: courses CH101 and CH102.
Second Semester, 2005–06 Mr. Hendrix

CH322 THE THEOLOGY OF CALVIN
The character and development of Calvin's theology in historical context and its significance for the Reformed tradition. Readings from the Institutes, commentaries and sermons, treatises and ecclesiastical documents. Enrollment limited to 80. Prerequisites: courses CH101 and TH221; or permission of the instructor. Three credits.
First Semester, 2006–07 Ms. McKee

CH326 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY
An exploration of movements within the Roman Catholic Church that renewed the church's life and thought. Special attention will be given to Ignatius Loyola and the Jesuits, Teresa of Avila, the Council of Trent, and to Catholic missions in Asia and Central America. Prerequisite: course CH101. Three credits.
Second Semester, 2006–07 Mr. Hendrix

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY
Examination of the history and theological development of Sunday worship, liturgies of Lent-Easter-Pentecost, liturgies of Advent-Christmas-Epiphany and other liturgical emphases important to Christian worship. Particular attention to the Paschal Vigil, Protestant views and practices of the church year, and questions related to ways of

choosing liturgical scriptural selections (lectionary, continuous reading, etc.). Prerequisites: courses CH101 and CH102. Three credits.
First Semester, 2005–06 Ms. McKee

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY
Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 *or* course CH102. Three credits.
Second Semester, 2006–07 Ms. McKee

CH336 THE BIBLE, PREACHING, AND CATECHESIS IN THE REFORMATION
The Reformation axiom of biblical centrality; the complexity of what is meant by *sola scriptura*. Topics include medieval, renaissance, and Reformation understandings of the Bible and its authority, varied means of access to scripture, the character and content of preaching, and the relationship of worship and early Protestant catechisms. Prerequisite: course CH101, CH102 or TH222. Three credits.
Second Semester, 2006–07 Ms. McKee.

CH339 EARLY PROTESTANT SPIRITUALITY
Readings from a selection of Reformation literature that expresses the spirituality of Protestant authors from the first half of the sixteenth century. A variety of well-known and lesser known reformers will be represented through letters and sermons, interpretations of Scripture, hymns and prayers, theological essays, and guides to consolation, practicing the faith, and using the sacraments. Goals of the course include appreciation of the diversity and common features of early Protestant spirituality and assessment of its importance for the Reformation and the church today. Prerequisite: course CH101. Seminar format with limited enrollment; priority given to those closest to graduation. Three credits.
Second Semester, 2006–07 Mr. Hendrix

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION
An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Roman Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical participation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.
Second Semester, 2005–06 Ms. McKee

CH345 MARRIAGE AND FAMILY DURING THE REFORMATION
The Protestant Reformation had a profound impact on marriage and family life. Course will compare theologies of marriage produced by the reformers and investigate legal

changes enacted by Protestants. Specific issues for discussion include use of the Bible by reformers, attitudes toward children, divorce, sexuality, and celibacy. Students will assess the impact of the Reformation on their own views and on the theology of their churches. Three credits.

First Semester, 2005–06 Mr. Hendrix

CH350 THE RADICAL REFORMATION

A study of sixteenth-century religious leaders who wanted Christian faith and life to be radically different from the world and who held strong views about spirituality and social justice. Subjects include Thomas Muentzer, Andrew Karlstadt, Jakob Hutter, Hans Denck, Melchior Hoffman, Anabaptist women, Menno Simons, Caspar Schwenckfeld, George and Margaret Fell Fox. Students are invited to select subjects for study and to engage their legacy in such present-day communities as Mennonites and Quakers.

First Semester, 2006–07 Mr. Hendrix

CH353 THE ENGLISH AND SCOTTISH REFORMATIONS AND PURITANISM

The English Reformation, Reformed in theology and Catholic in pattern, extended over 150 years, and illustrates richly how reform developed over time. Scottish Presbyterians and English Puritans and their later ecclesial extensions and influence also shaped the heritage of many modern Protestants. The course examines historical theology (especially the influence of continental Reformed thought), institutions, and practice from a about 1500 to 1689. Prerequisite: course CH102. Three credits.

First Semester, 2005–06 Ms. McKee

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. Three credits.

First Semester, 2006–07 Mr. Moorhead

CH442 THE MINISTRY AND HISTORY OF THE TRADITIONAL AFRICAN AMERICAN DENOMINATIONS

This course will build upon an introductory history of the denominations indigenous to the African American community. Attention will be paid to their internal diversity as well as their individual distinctiveness; to their emergence in particular social locations and to the variety of their ministry over successive generations in a society characterized by entrenched racism and significant social change. Particular attention will be paid to those denominations represented by students in the class. Lectures and class discussion, visitors, field trips. Same as course CM452. Three credits.

First Semester, 2006–07 Mr. Hanson

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 2005–06 Mr. Deming

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN EUROPE
A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organization, poverty, disease, death, and superstition. Three credits.
First Semester, 2006–07 Mr. Deming

CH452 THE GERMAN CHURCH STRUGGLE
A historical study of the struggle for control of the church in Germany from the Wilhemine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of antisemitism in German society, the Great War and the experience of defeat, Church/State controversies under the Weimar Republic, the German Christian Movement, the church in the Third Reich, the Confession Church movement, World War II, the rebuilding of the church under occupation and the division of Germany. Three credits.
First Semester, 2006–07 Mr. Deming

CH465 THE "DECHRISTIANIZATION" OF EUROPE
A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life. Three credits.
First Semester, 2005–06 Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY
The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.
Second Semester, 2006–07 Messrs. Deming and Moorhead

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

CH900 HISTORICAL METHOD
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.
By special arrangement Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE
Topic of the seminar: to be announced. Three credits.
Second Semester, 2006–07 Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: The Systematic Philosophy of Hugh of St. Victor. Three credits.
First Semester, 2005–06 Mr. Rorem

CH932 SEMINAR: LUTHER INTERPRETATION
Topic of the seminar: Luther and His Opponents. Three credits.
Second Semester, 2005–06 Mr. Hendrix

CH933 CALVIN AND THE CLASSICAL REFORMED TRADITION
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic expansion. Topic of the seminar: to be announced.
First Semester, 2006–07 Ms. McKee

CH955 MODERN EUROPEAN CHURCH HISTORY
Topic of seminar: Christianity in Europe since the French Revolution. Three credits.
Second Semester, 2005–06 Mr. Deming

CH970 AMERICAN CHURCH HISTORY
Topic of the seminar: American Protestantism from the Civil War to the 1920s. Three credits.
First Semester, 2006–07 Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR271 WORLD CHRISTIANITY THROUGH WORLD LITERATURE
Through selected readings from a wide range of literature (colonial and post-colonial) by western and especially non-western writers up through the twentieth century, the emergence of World Christianity is explored, both the transmission of the Gospel and the appropriation of it, beginning with the period of European overseas expansion. Consideration of appropriate methodologies for the study of literature in relation to the history of Christianity. Three credits.
First Semester, 2006–07 Mr. Young

HR302 COMPARATIVE MISSIOLOGY
An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements

of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course EC302. Three credits.
First Semester, 2005–06 Mr. Young
Second Semester, 2006–07

HR338 PLURALISM, DIALOGUE, AND WITNESS
A survey of theological perspectives, historical and contemporary, Catholic and Protestant, on issues of interreligious dialogue and Christian witness in a work of many religions, with special attention to the writings of Michael Barnes, Gavin D'Costa, Joseph Dinoia, Jacques Dupuis, Paul Griffiths, Mark Heim, John Hick, Paul Knitter, and Schubert Ogden. Prerequisite: a seminary course in the history of religions or an undergraduate equivalent in the study of a world religion. Three credits.
Second Semester, 2005–06 Mr. Young

HR341 HINDUISM
Surveys change and continuity in the development of Hinduism as a complex of beliefs, events, institutions, and practices from the Vedic period to the present, with attention to contemporary forms of neo-Hinduism popularized abroad. Textual Hinduism of the "Great Tradition" (with selected readings from devotional, epic, and philosophical literature) is studied in tandem with anthropological ressearch on folk Hinduism of the "Little Tradition." Three credits.
First Semester, 2006–07 Mr. Young

HR350 BUDDHISM
Change and continuity in the growth and development of Buddhism as a complex of beliefs, events, institutions, and practices from the era of the Buddha to contemporary Buddhism popularized in North America are surveyed. Both Theravada and Mahayana Buddhism are included within the purview of the course, with geographical coverage from India to Japan. Textual Buddhism of the "Great Tradition" is explored in tandem with anthropological studies on the folk Buddhism of the "Little Tradition." Three credits.
Second Semester, 2005–06 Mr. Young

HR355 AN INTRODUCTION TO ISLAM
The course provides a comprehensive overview of Islam (Sunni, Shii, Sufism), its authoritative texts (e.g., Quran and Hadith), jurisprudence, and Islam's historical development, expansion, and interaction with the West, including America. The emergence of revivalist, modernist, and fundamentalist Islamic movements in a variety of non-western cultural contexts will be explored. The course concludes with reflections on the challenge of interreligious dialogue for Muslims and Christians. Three credits.
First Semester, 2005–06 Mr. Ibrahim

Ph.D. Seminar

This class is designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS
First Semester, 2005–06 Mr. Young
Second Semester, 2006–07

ECUMENICS

Multi-Program Classes

EC302 COMPARATIVE MISSIOLOGY
An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course HR302. Three credits.
First Semester, 2005–06 Mr. Young
Second Semester, 2006–07

EC339 CROSS CULTURAL MISSION
Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.
Not offered 2005–06 Staff

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE
Theological readings and perspectives of the writings of Juan Rulfo, Alejo Carpentier, Gabriel García Márquez, Elena Poniatowska, Cristina Peri Rossi, Mario Vargas Llosa, José María Arguedas, Ernesto Sabato, José Rodríguez Julia, Rosario Ferré, Isabel Allende, Senel Paz, Tatiana Lobo, Gloria Anzaldúa, et al. Review of modern theories about the possible convergences between theology and literature. Three credits.
Second Semester, 2005–06 Mr. Rivera-Pagán

EC405 THIRD WORLD LIBERATION THEOLOGIES IN DIALOGUE

Analysis and discussion of the emergence and development of post Vatican II liberation theologies in Latin America, Africa, Asia, Oceania, and among minority groups in North America and Europe. Some of the themes to be discussed include: the concept of liberation and its convergences/divergences with more traditional soteriological terms (salvation, redemption, atonement); the contributions of liberation theologies to the ongoing conceptual debates about God, the Trinity, christology, pneumatology, and the nature and mission of the church; how the new liberation theologies are facing issues of race, gender, language, and culture. Three credits.

First Semester, 2006–07 Mr.Rivera-Pagán

EC406 THEOLOGICAL READINGS OF WORLD LITERATURE

A theological discussion, in an ecumenical perspective, of world modern literature. The list of authors (Chinua Achebe, Jorge Luis Borges, Arundhati Roy, Toni Morrison, Isaac Bashevis Singer) will be global, reflecting the emergence of a planetary human culture. Emphasis upon the images, in the writings of those authors, of the divine and the sacred, as well as human fate, despair, and hope. Traditional theological models of relating faith and culture will be examined and questions. Three credits.

First Semester, 2006–07 Mr.Rivera-Pagán

EC443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN

Investigation of the growing scholarly discussion of Newbigin's theological legacy with an emphasis upon his importance for contemporary theological work. Particular focus upon his theology of the unity of the church, his theological approach to cultural and religious pluralism, his understanding and practice of the authority of scripture within the church, and his critique of both the theology and ecclesial practice in the context of western Christendom/post-Christendom. Qualifies as a third theology course for M.Div. candidates. Prerequisites: courses TH221, TH222, and TH457. Same as course TH443. Three credits.

Second Semester, 2005–06 Mr. Guder

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

EC975 PROBLEMS AND ISSUES IN THE SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS

Analysis of the main theological themes raised by the conquest and christianization of the Americas, during the sixteenth century, giving priority to the study of primary sources. Several crucial issues were debated then and are to be pondered in the course: value and significance of the native religions; humanity and rationality, or lack of it, of the natives; slavery and its theological justification—the polemics on Aristotle's doctrine of "natural slavery," justice or injustice of the wars against the indigenous communities. Three credits.

Second Semester, 2005–06 Mr. Rivera-Pagán

EC990 SEMINAR IN MISSIONAL AND ECUMENICAL THEOLOGY
Topic: Karl Barth as a missional theologian. Same as course TH990. Three credits.
First Semester, 2006–07 Mr. Guder

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY
Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.
First Semester, 2005–06 Mr. Fenn
First Semester, 2006–07

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE
This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.
Second Semester, 2006–07 Mr. Fenn

CS230 RELIGION AND TIME
This course focuses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium and the apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. Three credits.
First Semester, 2006–07 Mr. Fenn

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION
Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.
First Semester, 2005–06 Mr. Fenn
Second Semester, 2006–07

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopalian)

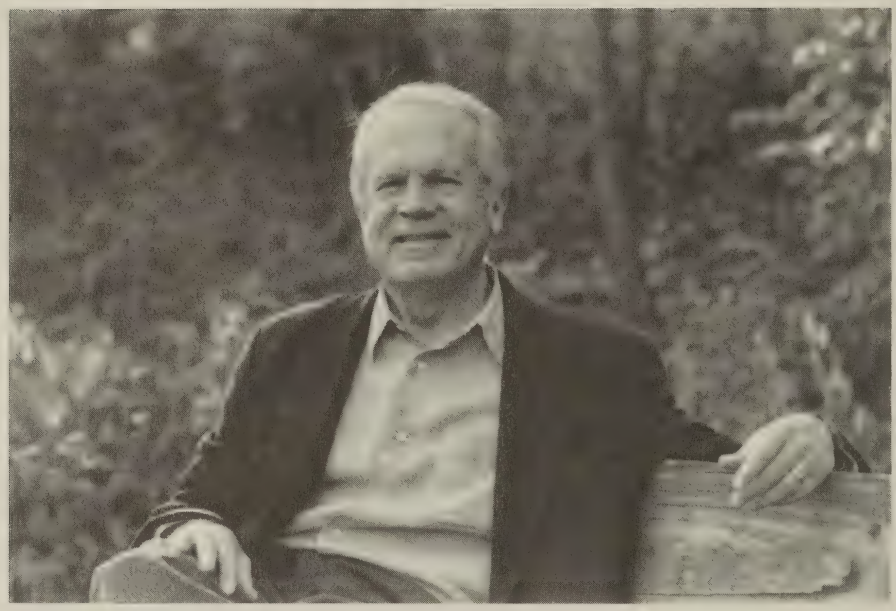
SCOTT HAMPTON HENDRIX. James Hastings Nichols Professor of Reformation History and Doctrine. M.Div., Lutheran Theological Southern Seminary; Dr. Theol., University of Tübingen. His research has focused on Martin Luther and the Reformation in Germany. He is also studying family dynamics and religion in the sixteenth century and the Reformation as a process of Christianization. (Lutheran)

ELSIE ANNE MCKEE. Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

LUIS N. RIVERA-PAGÁN. Henry Winters Luce Professor of Ecumenics and Mission. M.Div., Evangelical Seminary of Puerto Rico; S.T.M., M.A., Ph.D.,



EDDIE NABHAN

Scott Hampton Hendrix

Yale University; post-doctoral studies, University of Tübingen. Two major interests are: sixteenth century theological debates about the conquest and christianization of the Americas; and the theological reading of modern Latin American literature. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

IAIN RICHARD TORRANCE. President, and Professor of Patristics. M.A., University of Edinburgh; B.D., University of St. Andrews; D.Phil., University of Oxford; D.D.(Hon.), University of St. Andrews; D.D.(Hon.), University of Aberdeen. His teaching and research interests include early Christian thought. (Presbyterian)

RICHARD FOX YOUNG. Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of interreligious dialogue. (Presbyterian)

Theology

PROFESSORS: D. Guder, G. Hunsinger, S.H. Lee, B.L. McCormack, D.L. Migliore, P.J. Paris (Chair), M.L. Stackhouse, M.L. Taylor, J.W. van Huyssteen

ASSOCIATE PROFESSORS: E.T. Charry, *N.J. Duff, W.S. Johnson

PHILOSOPHY

Multi-Program Classes

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

The special focus of this course is on the role of world views and paradigms in theological reflection. Theology, as a reasoning strategy in its own right, will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about 'progress' in theological reflection, like we do in science? This analysis will take place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared.

Second Semester, 2006–07 Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will explore the claim that Christian theologians should be open to critically account for their faith, and be prepared to reflect on the thought patterns they use in our contemporary postmodern culture. The problem of rationality in theological reflection naturally leads to questions like: what is the nature and task of theology, what is the origin and structure of theological statements, and what is the nature of the arguments that theologians use to justify their statements? A special focus will be on the role of personal faith commitment in theological reflection, and the adequacy of theology to deal with the problem of the reality and transcendence of God. Three credits.

First Semester, 2005–06 Mr. van Huyssteen

Ph.D. Seminar

Class designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

*On leave first semester 2005–06.

PH976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES
A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses TH976 and PT976.Three credits.
Second Semester, 2006–07 Messrs. van Huyssteen and Osmer

DOCTRINAL THEOLOGY

Introductory Classes

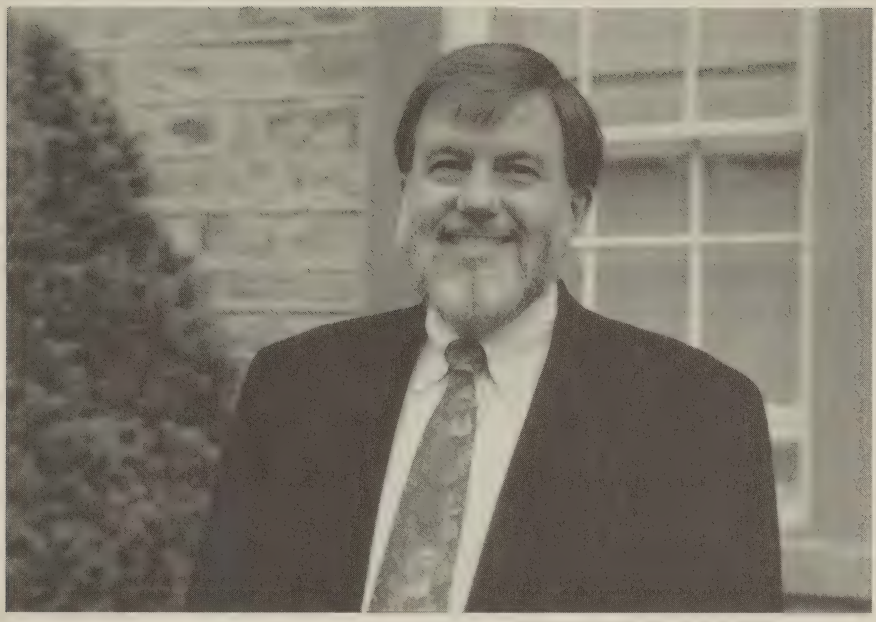
TH221 SYSTEMATIC THEOLOGY I
The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.
Second Semester, 2005–06 Messrs. Lee and McCormack
Second Semester, 2006–07

TH222 SYSTEMATIC THEOLOGY II
The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.
First Semester, 2005–06 Ms. Charry and Mr. Hunsinger
First Semester, 2006–07

TH290 CREDO
An introduction to theological study designed for first-semester juniors who have had little training in the doctrines and practices of Christian faith. The course will explore the Apostles Creed (our faith), the Lord's Prayer (our hope), and the Great Commandment (our love). Brief selected readings from Augustine, Luther, Calvin, Kierkegaard, Barth, Rahner, von Balthasar. Enrollment limited to 25 and restricted to M.Div. juniors. Three credits.
First Semester, 2005–06 Mr. Migliore
First Semester, 2006–07

Multi-Program Classes

TH300 "THE JEWS" IN CHRISTIAN PREACHING: A BIBLICAL AND THEOLOGICAL STUDY
The course explores the portrayal of Jews and Judaism in Christian preaching and teaching. Focusing on select New Testament texts, read within their Jewish milieu, the



ERIN DUNIGAN

George Hunsinger

course will deal with"election," "the people of God," and anti-Judaism. The goal is to form a more salutary Christian practice. Same as course NT310. Prerequisites: courses TH221 and NT101. Three credits.

First Semester, 2005–06 Ms. Charry and Mr. Wagner

TH304 THE REIGN OF GOD

A biblical, theological, and political exploration of the doctrine of the reign of God. The course takes as its starting point the cries of the Hebrew prophets for justice, righteousness and peace, and the continuation of this witness in the teachings of Jesus of Nazareth. The central question is this: How do we recover a prophetic witness to God's reign in the North American context? Drawing upon literature from the American theological (e.g. Edwards, Rauschenbush, the Niebuhrs, King, West) and political (e.g. Dewey, Rawls, Sandel, Stout, Gutman, MacKinnon, Waltzer) traditions, the course pays particular attention to issues of interreligious dialogue, democracy, and peace-especially the Abrahamic peace promised by Judaism, Christianity, and Islam. A central goal is for students to discover what God is calling the Christian community to be and to do amid the challenges of the present time, and to learn more ably to pray the central prayer of the Christian tradition: "Thy Kingdom come ." Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2006–07 Mr. Johnson

TH309 SALVATION

Exploration of who Jesus Christ is, how he redeems the world in the Spirit's power and reconciles all things to God. Attention to ways the traditional claims about Jesus have

been problematized in recent years, with a view toward providing constructive answers that nurture the church's life today. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2006–07 Mr. Johnson

TH310 THE DOCTRINE OF THE HOLY SPIRIT IN THE REFORMED TRADITION
The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juergen Moltmann. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three Credits.
Second Semester, 2005–06 Mr. Hunsinger

TH311 THE DOCTRINE OF GOD
The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2006–07 Mr. Migliore

TH312 CHRISTOLOGY
The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2005–06 Mr. Migliore

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION
A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2006–07 Mr. McCormack

TH317 THE DOCTRINE OF ELECTION
A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal

salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. McCormack

TH318 CHRISTIAN HOPE
A study of the basis and content of Christian hope in its personal, corporate, and cosmic dimensions, as interpreted in classical Christian theology and in contemporary theologies of hope, and in critical dialogue with modern visions of utopia on the one hand and fears of apocalyptic disaster on the other. The indispensability of a well-founded hope for Christian life and ministry will be emphasized. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221 or TH222. Three credits.
Second Semester, 2006–07 Mr. Migliore

TH325 THEOLOGY OF THE LORD'S SUPPER
An effort at an ecumenical reformulation of existing traditions. After an intensive examination of Aquinas, Luther and Calvin, contemporary representatives of the Roman Catholic, Lutheran, and Reformed traditions will be discussed. Special attention to the historically divisive questions of the real presence of Christ and the eucharistic sacrifice. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2006–07 Mr. Hunsinger

TH326 THE PASTORAL FUNCTION OF CHRISTIAN DOCTRINE
A study of how theologians of the classic tradition seek to engage readers in knowing, loving, and enjoying God so that they grow to flourish intellectually, spiritually, and morally in the fullness of their life with God. Reading will be organized around *By the Renewing of Your Minds*, accompanied by primary texts selected from scripture, Athanasius of Alexandria, Basil of Caesarea, Augustine of Hippo, Anselm of Canterbury, Thomas Aquinas, Julian of Norwich, and John Calvin. Special attention will be given to the doctrine of sanctification. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Enrollment limited to 30. Three credits.
Second Semester, 2006–07 Ms. Charry

TH327 READINGS IN THE DOCTRINE OF JUSTIFICATION
A seminar for M.Div. students which will treat the doctrine of justification from the standpoint of its historical development, recent challenges emanating from the quarter of New Testament research, as well as recent ecumenical and systematic proposals. Qualifies as third theology course for M.Div. candidates. Enrollment limited to twenty. Prerequisite: course TH221. Three credits.
Second semester, 2005–06 Mr. McCormack

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY
An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in

the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. McCormack

TH336 RE-READING THE THEOLOGY OF JOHN CALVIN
An examination of Calvin's theology in light of contemporary re-interpretations of his thought as a systematic theologian. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. Johnson

TH350 JONATHAN EDWARDS
A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2006–07 Mr. Lee

TH363 THE THEOLOGY OF FRIEDRICH SCHLEIERMACHER
A study of the thought of the so-called "founder of modern theology" through close consideration of the leading themes of his magnum opus, The Christian Faith. Attention will also be given to the Speeches on Religion, the Celebration of Christmas, and the Brief Outline. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits. *Spring Semester, 2006–07* Mr. McCormack

TH367 THEOLOGY IN THE SERVICE OF THE CHURCH: CHARLES HODGE AND KARL BARTH
A study of the theological legacies of Charles Hodge and Karl Barth, two of the most influential theologians of the Reformed tradition, with special attention to their understandings of theology as a practical discipline, integrally related to and in the service of the life and mission of the church. Among the topics to be explored are the centrality of Christ, the church as the living congregation of the living Lord, the use of the Bible and its place in Christian formation, the practices of preaching and prayer, the sacraments, and the church's witness to its cultural and political context. Same as course CM667. Prerequisite: course TH221. Three credits.
Second Semester, 2005–06 Messrs. Migliore and Stewart

TH370 THE THEOLOGY OF KARL BARTH
A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2006–07 Mr. Migliore



Sang Hyun Lee

TH372 THE THEOLOGY OF PAUL TILLICH

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Taylor

TH375 BETWEEN THE TIMES: THEOLOGY IN GERMAN (1918–1933)

An intensive study of theological developments in Germany during the years of the Weimar Republic. Among the new movements to be considered are the critically realistic dialectical theology of Karl Barth, the idealistic dialectical theology of Rudolf Bultmann and Paul Tillich, and the neo-Reformational theology of Emil Brunner. Attempts by Ernst Troeltsch (among others) to revitalize the old liberal tradition in the aftermath of the collapse of the Wilhelmian monarchy will also be treated. Prerequisite: course TH221. Three credits.

Second Semester, 2006–07 Mr. McCormack

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Lee

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of

traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course NT365. Prerequisite: course NT101. Three credits.

Second Semester, 2006–07 Messrs. Taylor and Blount

TH380 CLASSICS OF CHRISTIAN THEOLOGY

Examination of classical theological texts from within the broad Christian tradition. Roman Catholic and Protestant theologians predominate, but patristic theologians important to Eastern Orthodoxy are included as well. Each unit will involve the close reading of one or more major texts, with special attention to method, form and content. Material about the life and times of the theologian will be included in each case. The theologians to be considered are Irenaeus, Athanasius, Cyril, Augustine, Aquinas, Luther, Bunyan, and Edwards. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Hunsinger

TH386 TOWARD A THEOLOGY OF NONVIOLENCE

Historical examples of nonviolent practices by the church will be related to the question of their theological grounding. Special attention to questions of enemy-love, mercy, and justice, and the theology of the cross. Figures like Andre Trocme, Martin Luther King, and Marietta Jaeger will be considered in light of theologians like Karl Barth, John Howard Yoder, and the Niebuhrs. The possibility and limits of the just war theory. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2006–07 Mr. Hunsinger

TH394 PHILIPPIANS: MISSIONAL HERMENEUTICS AND THE FORMATION OF THE CHURCH

The scriptural formation of the missional congregation as exemplified in Paul's epistle to the Philippians. Working with exegetical and theological methods, the course examines the contextualization of the gospel in first century Philippi and asks how Paul's letter shapes the community for witness, with particular attention to the christological formation of the community's faith and practice. Implications for our understanding of biblical authority and interpretation, for ecclesiology, and for exegetical discipline. Same as NT429. Qualifies as a third course in theology for M.Div. candidates. Prerequisites: courses NT101, NT152, and TH221. Three credits.

Second Semester, 2005–06 Messrs. Guder and Wagner

TH395 POST-LIBERAL THEOLOGY

The course will focus on one important aspect of post-liberal theology. Hans Frei's The Eclipse of Biblical Narrative will function as the basic text. What Frei meant by the *sensus literalis* will be considered through the study of concrete examples rather than by more theoretical discussions. Frei's account of how biblical narrative fell into "eclipse"

will be examined by reading many of the authors whom he discussed in his book: for example, Anthony Collins, John Locke, J. G. Herder, Immanuel Kant, David Strauss, and Friedrich Schleiermacher. The final author will be Karl Barth, whom Frei saw as having recovered a robust sense of biblical narrative's significance. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Hunsinger

TH400 SCIENCE AND CREATION

Consideration of the relationship between theology and science and analysis of significant current topics like cosmology, the big bang theory and its relation to the doctrine of creation, the place of the human being in evolutionary history, and the human impact upon creation through petitionary prayer and ecological ethics. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

This course will explore the prominent place of the *Theory of Evolution* in current theology and science debates, and will focus on the special challenge of neo-Darwinism to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. A special focus will be the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: how has the evolution of the human mind shaped our abilities to have knowledge of the world, knowledge of God, faith, and religious experience? Three credits.

Second Semester, 2005–06 Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221.

Second Semester, 2005–06 Mr. Taylor

TH442 THE THEOLOGICAL FORMATION OF THE MISSIONAL CONGREGATION IN KARL BARTH

Toward the development of a missional theology, working from the assumption that the church is missional by its very nature and the particular congregation is the primary and basic unit of missional ministry. Resources include sections of volume IV of Barth's Church Dogmatics, in interaction with recent ecclesiological work under the aegis of the Gospel and Culture discussion. Qualifies as a third theology course for M.Div. candidates. Prerequisites: courses TH221 and TH222. Three credits.

Second Semester, 2006–07 Mr. Guder

TH443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN
Investigation of the growing scholarly discu1ssion of Newbigin's theological legacy with an emphasis upon his importance for contemporary theological work. Particular focus upon his theology of the unity of the church, his theological approach to cultural and religious pluralism, his understanding and practice of the authority of scripture within the church, and his critique of both the theology and ecclesial practice in the context of western Christendom/post- Christendom. Qualifies as a third theology course for M.Div. candidates. Prerequisites: courses TH221, TH222, and TH457. Same as course EC443. Three credits.
Second Semester, 2005–06 Mr. Guder

TH451 ASIAN AMERICAN THEOLOGY
An analysis of various theological reflections emerging out of Asian American contexts. Special attention will be given to the biblical and theological interpretations of such themes as wilderness, exile, and sojourning, as well as their implications for an Asian American understanding of faith, discipleship, and the church. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. Lee

TH457 FOUNDATIONS OF MISSIONAL THEOLOGY
The major theological emphases in the contemporary exploration of the church's mission, including the biblical foundation and formation of the missional church, the historical development of mission theology, and the ecumenical debate in the twentieth century with particular attention to the theology of the *missio Dei*, the contextualization of the gospel, and the interaction with religious pluralism. Three credits.
First Semester, 2005–06 Mr. Guder

TH465 FEMINIST AND WOMANIST THEOLOGIES
Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 2006–07 Mr. Taylor and Ms. Duff

TH476 CHRISTIAN INTERPRETATION OF CULTURE THROUGH FILM
Attention to the fact that commercial film now provides a common text for our culture. Theological examination of films with a view toward enabling us to practice reading the culture through Christian eyes, thus sharpening our ability to think theologically and to interact with the culture more effectively. Examination of two commercial films each week, analyzing them theologically, and discussing our analyses. Three credits.
Second Semester, 2005–06 Ms. Charry

TH483 "CRITICAL RACE THEORY" AS THEOLOGICAL CHALLENGE

A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. Three credits.

Second Semester, 2005–06 Mr. Taylor

TH486 EMPIRE AND CAPITAL: THEOLOGICAL INTERPRETATIONS

Analyzing theories of how imperial power, historically and in the present intersects with capitalist modes o©sf political economy. The primary focus is on theological concepts (e.g. the kingdom of God, transcendence, creation, the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention given to United States nationalism and use of military force, in their complex interplay with factors of class, race, gender and sexuality. Three credits.

First Semester, 2005–06 Mr. Taylor

TH491 THE MEANING OF REVELATION IN A POST-MODERN, POST-HOLOCAUST, POST-SEPTEMBER 11 WORLD

A constructive exploration of the doctrine of revelation. Through an examination of biblical, theological, and philosophical literature, students consider the churchs historic witness to revelation in the light of post-modern challenges to meaning and truth, post-Holocaust concerns about the reality of God, and post-September 11 issues about the church, the nation, and the future of democracy. Can we speak with conviction today about revelation as grace, and about grace as God's engagement to be "for" and "with" the other? Qualifies as a third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Johnson

TH495 A TIME TO EMBRACE

An examination of the Christian doctrine of marriage and family. Against the backdrop of the changing character of marriage over the centuries, students consider both the civil character of marriage and what it means to interpret marriage as a means of grace within the church. Is marriage a fixed "order of creation" or part of an ongoing divine work of creation, reconciliation, and redemption? Particular attention is given to controversies over whether same-gender relationships should be consecrated in our religious communities, validated in law, and welcomed into the civil polity. To that end, students study diverse approaches to the biblical, theological, ethical, legal, scientific, and political literature. A central goal is for students to explore ways of avoiding polarization, to find consensus even where disagreement remains, and to discover what God is calling the Christian community to be and to do amid the challenges of the present time. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Johnson

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY
Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.
First Semester, 2006–07 Mr. Taylor

TH925 THE CHRISTIAN DOCTRINE OF GOD
The course will be a careful reading of Augustine of Hippo's *De Trinitate*, read both in its historical context as a constructive treatise in dogmatic and moral theology, and in the contemporary debate about its effects on subsequent Christian theology begun by Adolph von Harnack and continuing throughout the twentieth century. Three credits.
Second Semester, 2005–06 Ms. Charry

TH926 THE *SUMMA THEOLOGIA* OF THOMAS AQUINAS
A study of the greatest theological work from the period of "high scholasticism" in the West through primary and secondary readings. Though the focus of the seminar will be upon the major themes of Thomas's theology, consideration will also be given to the breadth of meanings resident in the term "scholasticism" and its legacy in later theology. Three credits.
First Semester, 2006–07 Mr. McCormack

TH935 THE THEOLOGY OF CALVIN
Topic of the seminar: Calvin's *Institutes* with reference to his biblical commentaries. Three credits.
First semester, 2005–06 Mr. Hunsinger

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS
Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.
Second Semester, 2006–07 Mr. Lee

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION
Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable

theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. Three credits.

First Semester, 2005–06 Mr. van Huyssteen

TH965 BARTH'S CHURCH DOGMATICS

The seminar will examine the development and coherence of Barth's doctrine of reconciliation by focusing on the final volumes of the Church Dogmatics (IV/3 and IV/4). The primary topics to be explored are: the light of Christ and other lights; sin as falsehood; the Christian as witness; church and world; and Christian hope. Three credits.

First Semester, 2005–06 Mr. Migliore

TH976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES

A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses PH976 and PT976.Three credits.

Second Semester, 2006–07 Messrs. van Huyssteen and Osmer

TH985 THEOLOGICAL ANTHROPOLOGY

A constructive and interdisciplinary study of what it means to be human. Focusing upon both traditional and contemporary literature, the seminar addresses the themes of creation, image of God, sin, and redemption. Attention is given to how beliefs about anthropology relate to other theological topics (e.g., revelation, soteriology, pneumatology, and eschatology), with a view toward equipping doctoral students to take comprehensive examinations in the area of systematic theology. Special emphasis is given to the significance of Gadamer, Levinas, Ricoeur, Foucault, and Benhabib for theological anthropology. Three credits.

Second Semester, 2005–06 Mr. Johnson

TH990 SEMINAR IN MISSIONAL AND ECUMENICAL THEOLOGY

Topic: Karl Barth as a missional theologian. Same as course EC990. Three credits.

First Semester, 2006–07 Mr. Guder

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS

Explorations in the theological, social, and ethical meanings of the first three gospels, with particular attention to the question of their normative authority in church, personal, and public life as we face the 21st century.

Three credits.

First Semester, 2006–07 Mr. Stackhouse

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government, and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 2005–06 Mr. Stackhouse

ET309 THE IDEA OF COVENANT: THEOLOGICAL, ETHICAL, AND SOCIAL MEANINGS

An investigation of "covenant" as a model of how God wants humans to live holy and righteous lives in community. The biblical ideas of covenant were developed in regard to creation, law, grace, and redemption, and further expanded the passion in theological, especially Reformed, views of ecclesiology, marriage, "commonwealth," "collegium," "constitutio," and "federation"–usually in contrast to organic and hierarchical models of human-human and divine-human relationships. Qualifies as a third theology course for M.Div. candidates. Fulfills the general requirement for course on Christian responsibility in public realm. Prerequisites: courses TH221 and OT101. Three credits.

First Semester, 2006–07 Mr. Stackhouse

ET312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course OT312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Graded on pass/fail basis except by petition. Prerequisites: courses TH221 and OT101. Three credits.

Second Semester, 2006–07 Mmes. Duff and Lapsley

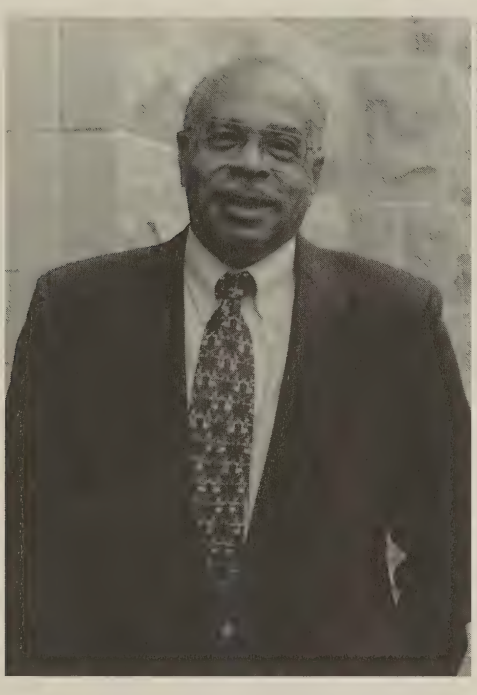
ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth-century Christian ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as



JAY GARDNER

Peter J. Paris

Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 2005–06 Mr. Paris

ET346 ISSUES IN BIO-MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2006–07 Ms. Duff

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters, and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Ms. Duff

ET463 THEOLOGY AND ETHICS OF ABRAHAM KUYPER

Readings and discussion of the life and "neo-Calvinist" writings of A. Kuyper. Focus on his "world view" and its implications for the relationship of piety to politics, education, and the arts. Attention to his contemporary heirs and critics. Fulfills the requirement for a course on Christian responsibility in the public realm. Qualifies as a third theology course for M.Div. Candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Stackhouse

ET465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course TH465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 2006–07 Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR

A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE

The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2006–07 Ms. Duff

ET621 SOCIAL THEORY AND RELIGION

Examinations of major tests in social theory, from A. Smith, K. Marx, and M. Weber to P. Berger, S. Huntington and D. Martin, with a primary focus on the relationship of religion to capitalism, development, and the impact of globalization on non-Western cultures. Especially designed for advanced M.Div. and Th.M. students. Fulfills the requirement for a course on Christian responsibility in the public realm. Three credits.

Second Semester, 2005–06 Mr. Stackhouse

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 99 for information regarding exceptions.

ET920 TYPES OF CHRISTIAN ETHICS
Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.
Second Semester, 2005–06 Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY
An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.
First Semester, 2005–06 Mr. Stackhouse

DEPARTMENTAL FACULTY

ELLEN TABITHA CHARRY. Margaret W. Harmon Associate Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

NANCY JANINE DUFF. Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the Church's responsibility in the world. (Presbyterian)

DARRELL LIKENS GUDER. Henry Winters Luce Professor of the Theology of Mission and Ecumenics, and Dean of Academic Affairs. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the west, and the continuing formation and ecumenical theology. (Presbyterian)

GEORGE HUNSINGER. Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An

internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

WILLIAM STACY JOHNSON. Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology, and Director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University; L.H.D.(Hon.), Whitworth College. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.h.c.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College (Pa.). In addition to teaching introductory and advanced courses in Christian doctrine, he specializes in the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University African American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago; D.D.(Hon.), Acadia University; D.D.(Hon.), McGill University; D.D.(Hon.), Lehigh University; D.D.(Hon.), Lafayette University. His special interest is the ethics, politics, and religion of African peoples. (Baptist)

MAX LYNN STACKHOUSE. Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life. B.D., Harvard Divinity School; Ph.D., Harvard University. He focuses on theological ethics as an indispensable resource in the

comparative analysis, critical assessment, and moral guidance of public life in church and society. (United Church of Christ)

MARK LEWIS TAYLOR. Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. WENTZEL VAN HUYSSTEEN. James I. McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)



Practical Theology

PROFESSORS: C.L. Bartow, D.E. Capps, A.R. Evans (Chair), ‡G.W. Hanson, ‡J.F. Kay, ‡R.R. Osmer
ASSOCIATE PROFESSORS: K.C. Dean, *R.C. Dykstra, N.L. Gross, D. Hunsinger, C. LaRue, J.W. Stewart
ASSISTANT PROFESSORS: M.A. Brothers, S.A. Brown, G.S. Mikoski, K. Saldine, M. Tel
LECTURER: J.R. Nichols
ASSISTANT IN SPEECH: H.R. Lanchester
VISITING LECTURERS: W. Brower, N. Dorans, I.S. Lee, A. Pascual-Morán, L. Simmons, A. Young

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

EDI01 INTRODUCTION TO THE TEACHING MINISTRY
Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.
First Semester, 2005–06 Mr. Mikoski
First Semester, 2006–07

EDI02,-03 YOUTH MINISTRY PRACTICUM FOR FIELD EDUCATION
This course is open to students in the dual degree in youth ministry program and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the Director of the Institute for Youth Ministry. Using a praxis-based model of education, the Director, along with a faculty member, assume the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group with which students can process their experience from outside the field education setting, under the guidance of a pastor/

*On leave first semester 2005–06. ‡On leave both semesters 2005–06.



LOREN PANKRATZ

Gordon Stanley Mikoski

mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Participants earn one academic credit on their spring transcript for the year.

Full Year, 2005–06 Ms. Rounds
Full Year, 2006–07

ED107,-08 PRACTICUM IN CHILDREN S MINISTRY

Open to students in the M.A. program and to those whose field education involves children's ministry. One hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach their ministry with children theologically. Class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry. Participants earn one academic credit for the year on their spring transcript.

Full Year, 2005–06 Ms. Young

Functions and Levels of Christian Education

ED225 ASIAN AMERICAN YOUTH MINISTRY ASIAN AMERICAN

Explorations of faith experiences of Asian American youth in multicultural context, adolescent years, and youth culture utilizing insights drawn from theological, biblical, developmental, and sociocultural disciplines, and their implications for youth ministry. Evaluation of "English ministry" models, teaching and learning theories, theory of

relational ministry, and complex family relations and their impact on faith development of Asian American youth. Attention will be given to resources for programs, curriculum, worship, leadership style for youth groups, retreats, outdoor activities, and strategies for gaining understanding of parents and youth leaders. Three credits.
Second Semester, 2005–06 Ms. I. S. Lee

ED322 FAITH, FILM, AND SPIRITUAL FORMATION IN YOUNG ADULTS
Students will explore the iconic significance of film for young adults, and its role in shaping religious consciousness in a postmodern cultural ethos that gives images authoritative significance in matters of belief and action. Students will compare film's use of religious form, function, and message to create a "public" with congregational practices of *paideia* important in early, Reformation, and contemporary Christian teaching. A primary objective of the course is to give students hands-on experience probing cultural artifacts for their potential in Christian teaching. Three credits.
Second Semester 2006–07 Ms. Dean

ED325 SCIENCE FICTION, SOCIAL CRITICISM, AND ESCHATOLOGICAL THINKING: EXPLORING ALTERNATE WORLDS IN CHRISTIAN MORAL EDUCATION
The use of science fiction in teaching youth and adults how to discern the present in light of God's promised future. Reading in authors like H. G. Wells, Ursula Le Guin, and Samuel Delany with Richard Bauckham's writings on the book of Revelation. Three credits.
Second Semester, 2006–07 Mr. Osmer

ED338 THE EUCHARIST AND THE CHURCH'S EDUCATIONAL MINISTRY
How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. Same as course WR338. Three credits.
Second Semester, 2005–06 Mr. Mikoski

ED350 EMERGING TRENDS IN THE FAMILY: A CHALLENGE TO THE MINISTRY OF CONGREGATIONS
Examination of theological models of the family and sociological research on American families, including topics such as single parenthood, cohabitation, marriage, divorce. Student research and reflection on how contemporary churches are ministering to diverse types of families. Three credits. Enrollment limited to twenty.
Second Semester, 2005–06 Mr. Hackett

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH
A study of the adolescent years, the youth culture, and the church's ministry with youth. The role of youth within congregations will be examined, along with the norms and practices of congregational life as viewed through the lens of youth ministry. Students

will explore philosophy, objectives, curriculum, and leadership for youth ministry, and will evaluate current means of nurture within the church and witness in the world. Special attention will be given to the ways theology informs the church's ministry with youth, and to new trends developing interdenominationally and internationally. Three credits.

First Semester, 2005–06 Staff

ED353 ADVANCED STUDIES IN YOUTH, SOCIETY, AND CULTURE

An advanced seminar emphasizing integrative work which interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and Biblical texts as well as the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as well as case studies and students' own constructive work. Class size limited to 25. Prerequisite: MA status or course ED214, ED349, or ED352. All participants must be available for class activity September 30–October 2, 2005.

First Semester, 2005–06 Ms. Dean

ED357 NEW PARADIGMS IN YOUTH MINISTRY

Study of experiments with models of youth ministry that extended ministry beyond the youth group, undertaken by churches as youth ministry became increasingly professionalized in the late twentieth century. Investigation of historical, theological, and practical dimensions of certain of these approaches to youth ministry, including the various congregational contexts that give rise to such ministries. Among the recent developments to be studied are family-based youth ministry, the European youth church movement, Taizé in France, practice-based youth ministry, and the integration model practiced by the "emerging church" movement. Three credits.

Second Semester, 2005–06 Staff

ED366 CURRICULUM AND THE METHODS OF TEACHING

The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

Second Semester, 2005–06 Mr. Mikoski

ED370 CONFIRMATION AND CATECHISM

Examination of the history and practice of confirmation, including its origin in the catechumenate of the early church and its transformation during the Reformation of the sixteenth century. Special attention will be given to the new catechisms of the Presbyterian church and their use in confirmation. Students will explore contemporary confirmation programs in a variety of traditions and project a program for their future congregations. Three credits.

Second Semester, 2005–06 Staff

ED372 SMALL GROUPS AND SPIRITUAL FORMATION

Using both historical and practical models of corporate discipleship, this course will explore the role of small groups in Christian formation. Students will critically examine the appropriation of Christian practices by small groups during early monasticism, the Reformation, German pietism, the first and second Great Awakenings, as well as in the twentieth century American church. Particular attention will be given to the family's changing role in Christian spirituality, and to youth ministry as a locus for small group discipleship. Students will participate in covenant discipleship groups during the semester in place of precepts. Note: This class will fulfill the course requirement in group dynamics for M.A. students. Enrollment limited to 20, with priority given to M.A. and M.Div./M.A. seniors.

First Semester, 2006–07 Ms. Dean

ED374 THE HOLY SPIRIT IN CHRISTIAN FORMATION AND TRANSFORMATION

Opportunities to explore a range of conceptions of the interplay between the Holy Spirit and the dynamics of Christian experience and change. Participants will engage in practical theological critique of various pneumatologies as well as several theories of human development. Course readings may include works by Basil of Caesarea, John Calvin, Jürgen Moltmann, Michael Welker, Erik Erikson, James Loder, Selya Benhabib and others. Three credits.

First Semester, 2006–07 Mr. Mikoski

ED402 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Same as course CM610. Three credits.

First Semester, 2005–06 Mr. Stewart

ED450 EMERGENT LIBERATION PEDAGOGIES: THEORY AND PRACTICE IN CONTEXT

Exploration of theories and practices of various liberation pedagogies. Primary focus on critical and creative pedagogies that have emerged in the last four decades. Emphasis on personalized learning experiences that will allow students to explore and make innovative contributions in a variety of pertinent educational and theological scenarios. Special attention given to the use of action-research and experiential learning with a view of developing a praxis theory via a pedagogical project in diverse theological contexts. Students are expected to reflect on readings of authors such as Paulo Freire, Moacir Gadotti, bell hooks, Peter McLaren, Oscar Jara, Alejandra Ciriza, Henry Giroux, Stanley Aronowitz, Elsa Tamez, Francisco Gutiérrez, Wanda Deifelt, Daniel Schipani, José De Souza Silva, and Orlando Fals Borda. Three credits.

Second Semester, 2005–06 Ms. Pascual-Morán

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH
An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.
First Semester, 2005–06 Mr. Dorans

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH
Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.
Second Semester, 2005–06 Mr. Dorans

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM320 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course WR320. Three credits. Offered every other year.
Second Semester, 2005–06 Ms. Brown

CM370 THE GOSPEL IN UNEXPECTED SOURCES

Explores imaginative expressions of the Christian Gospel in non-ecclesial settings. Students expects to and critically reflect on the ways the Christian faith may be discerned in works of imagination, such as novels, short stories, the theater, musical compositions, movies and other contemporary media. Some off campus visitations will be required.

Second Semester, 2005–06 Mr. Stewart

CM400 PRACTICA FOR THE FIRST PASTORATE

This course is designed for–and limited to–seniors planning to enter the congregation-based ministry. It will focus on the envisioning, modeling, planning and implementing of *staple* and *ordinary* congregational ministries. Topics to be surveyed include: relating God's mission in the world and a church's vision; attuning to the role of the Holy Spirit in Christian communities; appreciating the congregation as a "local culture"; equipping laity for their evangelistic witness; incorporating new members; empowering others for ministry through secular vocations; planning stewardship programs and budget responsibilities; managing pastoral care for all members; designing various worship services; initiating ministries in the public arena; sustaining healthy staff relationships; and attending to one's personal spiritual growth and professional responsibilities. Issues of "crossing the boundary: from student to professional will also be addressed. Each student will interview pastors in several congregations. Same as course ED400. Three credits.

Second Semester, 2006–07 Mr. Stewart

CM402 ADMINISTRATIVE MINISTRY FOR PASTORS

Against a background of concern that the demands of administration deplete time for ministry, the course advances the position that administrative activities are critical elements in ministry to the health and vigor of congregations. Students are offered an opportunity to think theologically and behaviorally about such activities as congregational analysis, management of differences, planning for change, and decision-making, in service to developing a viable ministerial style. Three credits.

First Semester, 2006–07 Mr. Hanson

CM452 THE MINISTRY AND HISTORY OF THE TRADITIONAL AFRICAN AMERICAN DENOMINATIONS

This course will build upon an introductory history of the denominations indigenous to the African American community. Attention will be paid to their internal diversity as well as their individual distinctiveness; to their emergence in particular social locations and to the variety of their ministry over successive generations in a society characterized by entrenched racism and significant social change. Particular attention will be paid to those denominations represented by students in the class. Lectures and class discussion, visitors, field trips. Same as course CH442. Three credits.

First Semester, 2006–07 Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading

of Scripture (especially Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition—written by women and men, clergy and laity—will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.

First Semester, 2005–06 Mr. Stewart

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Same as course ED402. Three credits.

First Semester, 2005–06 Mr. Stewart

Second Semester, 2006–07

CM615 THE CONGREGATION AS EVANGELIST

Evaluation of biblical and theological mandates for witnessing to the Gospel in the ethos of contemporary American society. Consideration of congregation-based strategies for the church's tasks in faith initiation and nurture, and contemporary cultural forces that encourage and impede congregations' witness to the Gospel. Three credits.

First Semester, 2006–07 Mr. Stewart

CM667 THEOLOGY IN THE SERVICE OF THE CHURCH: CHARLES HODGE AND KARL BARTH

A study of the theological legacies of Charles Hodge and Karl Barth, two of the most influential theologians of the Reformed tradition, with special attention to their understandings of theology as a practical discipline, integrally related to and in the service of the life and mission of the church. Among the topics to be explored are the centrality of Christ, the church as the living congregation of the living Lord, the use of the Bible and its place in Christian formation, the practices of preaching and prayer, the sacraments, and the church's witness to its cultural and political context. Same as course TH367. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Messrs. Stewart and Migliore

CM720 CONGREGATIONS IN AMERICAN CULTURES

An exploration of the dialectic between the congregation's understanding of the Gospel and the cultural *mentalities* in which American congregations participate. The course is both descriptive and prescriptive. In particular, it will demonstrate a *method* by which pastors can help shape the congregation's response to competitive and conflicting cultural environments.

First Semester, 2006–07 Mr. Stewart

PASTORAL CARE AND SPECIALIZED MINISTRIES

Multi-Program Classes

PC202 THEORY AND PRACTICE OF PASTORAL CARE

Designed for M.Div. candidates currently doing field education in a church, hospital or other specialized setting for ministry. Theological, psychological and sociological reflection on cases submitted by students in the context of their field work. Lectures and readings focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Various topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence and pastoral care to families. Three credits.

Second Semester, 2005–06 Ms. Hunsinger

PC203 PASTOR AS PERSON

Examines aspects of the self experience of pastors–discerning a call, developing personal and pastoral identity and integrity, enhancing essential communication skills–in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family), toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry. Three credits.

First Semester, 2006–07 Mr. Dykstra.

PC204 THE MINISTER AS COUNSELOR

Focus on the minister as one who gives counsel to individuals, couples, families, committees and other deliberative groups. Particular attention to the arts of pastoral conversation and to crisis, problem-solving and reframing models of pastoral counsel. Explores the uses and misuses of biblical resources for clarification and insight, and the minister's role in providing moral guidance. Students should be prepared to write their own cases for small group discussion, to reflect on how their personal history and temperament bear on their counselor role, and to formulate their own pastoral theology or ethic. Readings in Arnold, Capps, Ditties, Nonce, Kimberly, and Saint Gregory the Great.

First Semester, 2005–06 Mr. Capps

Second Semester, 2006–07

PC239 DEATH AND DYING

The course will examine the theological, ethical, pastoral, and personal issues concerning death and dying. It will address the questions of suffering, grief, loss, and bereavement in the context of the pastoral care of terminally ill persons. A model of health care decision making will be developed for end-of-life decisions which involves the patient, family, friends, and a wide range of care givers including the pastor. Resources will include medical case studies, biblical texts, theological and fictional literature. Three credits.

Second Semester, 2005–06 Ms. Evans

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.

First Semester, 2006–07 Ms. Hunsinger

PC261 PASTORAL CARE MINISTRY WITH OLDER ADULTS

Attention to psychological, ethical, biblical and theological understanding of mature adulthood in light of physical, intergenerational and other relational effects of aging. Study of various models of older adult ministry and the challenges and opportunities of the "aging congregation."

First Semester, 2005–06 Mr. Capps and Ms. Evans

Second Semester, 2006–07

PC264 PASTORAL CARE OF WOMEN

The pastoral care and counseling needs of women, with an eye to the socio-cultural contexts of women's psychological distress. The interface of cultural, spiritual, psychological, and physiological dynamics in women's experience. Issues critical to the work of pastoral care with women in light of theories of self-formation. Special attention given to the impact of female embodiment on self-formation at the critical intersection of gender and sexuality, race and ethnicity, and socio-economic status. Enrollment limited to 30.

First Semester, 2005–06 Ms. Simmons

PC266 PASTORAL CARE OF MEN

Examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis on struggles of men in arenas of work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas of male ministers today. Explores images of masculinity in the biblical witness and in contemporary culture. Three credits.

First Semester, 2006–07 Mr. Dykstra

PC271 HEALTHY CLERGY, HEALTHY CONGREGATIONS

Focus on developing clergy health by the practice of spiritual disciplines, clarity of vocation, ethical behavior, and empowering lay leadership. Analysis of how healthy clergy foster healthy and effective congregations through education, pastoral care, disciple-making, and other forms of health ministry. Case studies, student presentations and field research will illuminate course issues. Three credits.

First Semester, 2005–06 Ms. Evans

PC280 PASTORAL COUNSELING: A SPECIALIZED MINISTRY OF THE CHURCH

Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Limited to 20 students. Priority will be given to Th.M.



CHRISSIE KNIGHT

Deborah van Deusen Hunsinger

students and M.Div. seniors. Prerequisite: course PC204 or its equivalent. Three credits.
First Semester, 2005–06 Ms. Hunsinger
Second Semester, 2006–07

PC305 POETRY AND THE CARE OF SOULS
Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. Readings in Sexton, Stafford, Olds, Rich, Kinnell, Glück, Rilke, and others. Three credits.
First Semester, 2006–07 Mr. Capps

PC320 PRAYER AND PASTORAL CARE
Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.
Second Semester, 2005–06 Ms. Hunsinger

PC330 SLEEP, SURRENDER, AND THE SABBATH
Examines struggles of autonomy and surrender by means of recent scientific research on sleep and dreams, reflection on the nature of the unconscious from biblical and psycho-

logical perspectives, and consideration of a resurgent interest in the theology and practices of the Sabbath. Implications throughout for contemporary pastoral care with individuals and congregations. Three credits.
Second Semester, 2006–07 Mr. Dykstra

PC340 SPIRITUALITY AND HEALTH
Perspectives on health, healing, and healers toward an integrated view of mental health care connecting biological, psychological, social, and spiritual dimensions. Examination of the relationships among "scientific" medicine, alternative, new age, and wholistic health care practices in addressing the spectrum of mental health problems. Discussion of limited connection that many mental health treatment systems have with formal religious organizations and spiritual healing approaches; wholistic spiritual practices that cultivate health enhancing life patterns; scientific studies on the effects of religious beliefs and practices on physical well-being for professionals and lay persons. Clinical cases from several perspectives, including traditional psychiatric and religious models. Course open to Robert Wood Johnson psychiatry residents and community behavioral health professionals, as well as Princeton Seminary students. Three credits.
Second Semester, 2006–07 Ms. Evans

PC360 THE SELF IN THE SYSTEM
Explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology. Broadens repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, psychoanalytic, short-term, family systems, problem-solving, and paradoxical approaches. Three credits.
Second Semester, 2005–06 Mr. Dykstra

PC420 THE HEALING CHURCH
Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course WR420. Three credits.
First Semester, 2006–07 Ms. Evans

PC444 JUNGIAN PSYCHOLOGY AND CHRISTIAN THEOLOGY
An exploration of the relevance and applicability of Jungian concepts and methods for the work of pastoral care and counseling in the church today. Critical examination of Jung's central psychological concepts, including the process of individuation, the collective unconscious, universal archetypes, and his understanding of symbols. Readings in the secondary literature will include critiques of his work by theologians, interdisciplinary work by contemporary Jungians and those who seek to apply Jung's concepts to pastoral care in the church.
First Semester, 2006–07 Ms. Hunsinger



CAROLYN HERRING

Robert C. Dykstra

PC461 PASTORAL CARE AND THE LIFE CYCLE

Presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections drawn between his life stages and both the journey of life metaphor in popular Christian writings and Christian models of moral struggle. His Young Man Luther also considered as an exemplary model of integration of psychological and theological perspectives. Primary focus on individuals, families, and intergenerational relationships, but attention also given to the life cycles of congregations. Supplementary focus on Daniel J. Levinson's life structure theory. Three credits. Fulfills one of the requirements of the MDiv/MSW joint program.

Second Semester, 2005–06

Mr. Capps

PC470 PERSONS IN PAIN

Focus on persons who suffer from chronic psychological disorders. Include hypochondria, social phobia, agoraphobia, narcissistic and borderline personalities, mood disorders (including depression and melancholia), and schizophrenia. Emphasizes the interaction of biological (or genetic) and social factors in creating and maintaining these disorders, the degree to which they are gender related, the sociocultural meanings attached to them, and lifetime prognosis. Attention to pastoral and congregational responses to sufferers and to the challenges they may pose for ministers and congregations. Pastors' own susceptibility to psychological disorders will be examined, with attention to warning signs. Parallels from Gospel healing accounts are explored toward understanding Jesus' role as healer in his own sociocultural setting.

Second Semester, 2005–06

Mr. Capps

PC475 CONFESSION AND FORGIVENESS IN PASTORAL PERSPECTIVE
Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout. Three credits.
Second Semester, 2006–07 Mr. Dykstra

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.
Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.
In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor and should have had a course in pastoral care before registering for academic credit at the Seminary. Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies.
In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION
Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.
Full Year, 2005–06 Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION
Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer is required. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.
Summer, 2005 Staff and Supervisors
Summer, 2006

PREACHING, SPEECH COMMUNICATION IN MINISTRY, AND WORSHIP

Introductory Level Classes in Speech Communication in Ministry and Preaching

SCI01 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 2005–06 Speech Staff
First Semester, 2006–07

SCI02 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SCI01. One credit.

Second Semester, 2005–06 Speech Staff
Second Semester, 2006–07

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SCI02. Two credits each semester.

Full Year, 2005–06 Preaching Staff
Full Year, 2006–07

Multi-Program Classes in Preaching

PR240 FROM TEXT TO SERMON

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: course PR201. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Three credits.

Second Semester, 2005–06 Mr. LaRue

PR258 THE PREACHER AS PERSON IN PREACHING

Focuses on understanding and supporting the preacher him-or herself in the preaching event. Critically examining such resources as personality type (MBTI), role analysis, and leadership theory, the course studies different ways preachers as persons study, choose subjects, gather sermon materials, interpret biblical texts, prepare sermons, and interpret feedback. Emphasis on a theological understanding of the person of the preacher. Includes attention to building appropriate ways of self-care and development as well as avoiding negative or harmful influences of the preacher in preaching. Prerequisite: course PR201.

Second Semester, 2005–06 Mr. Nichols

PR261 EXPLORING WOMEN'S PREACHING TRADITIONS

Major theological themes, hermeneutical strategies, and rhetorical characteristics in the preaching of representative women preachers of the eighteenth to twenty-first centuries, consulting both primary sources and recent homiletical studies of women's preaching. Students will compose sermons that draw specifically on the distinctive themes and strategies of this body of work. Two sermons will be preached in class. Prerequisite: course PR201. Class size limited to eighteen. Three credits.

Second Semester, 2006–07 Ms. Brown

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislocation and racial particularity on the form, structure, and content of African American preaching as well as current homiletical theories dealing specifically with black preaching. Exploration of the place of theological themes that are common to African American preaching, eg., providence, liberation, self-help, and racial solidarity. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Prerequisite: course PR201. Three credits.

First Semester, 2005–06 Mr. LaRue

PR358 VOICE AND EMBODIMENT OF TEXT AND SERMON

Issues in the use of one's voice and body in the oral interpretation of scripture and sermon texts. Particular attention will be given to the distinctive concerns of women and men. Prerequisite: course PR202. Limited to twenty students. Same as course SC358. Three credits.

First Semester, 2005–06 Ms. Gross.

PR395 IMPROMPTU AND EXTEMPORANEOUS SPEECH IN MINISTRY

In a workshop setting, students will gain experience, skills, and confidence for immediate discourse in the contexts of preaching, worship, and congregational life. Prerequisite course SC102. Limited to ten students. Same as course SC395. One credit.

First Semester, 2005–06 Mr. Brothers

PR425 PREACHING AND THE ORAL INTERPRETATION OF LITERATURE AND SCRIPTURE

A theological, theoretical, and practical exploration of the performance of sacred literature and the sermon. Course work will include storytelling, performance of non-fiction, and sermon delivery and critique. Same as course SC325. Prerequisite course: PR201. Three credits.

Second Semester, 2005–06 Mr. Brothers

Multi-Program Classes in Speech Communication in Ministry

SC325 PREACHING AND THE ORAL INTERPRETATION OF LITERATURE AND SCRIPTURE

A theological, theoretical, and practical exploration of the performance of sacred literature and the sermon. Course work will include storytelling, performance of non-fiction, and sermon delivery and critique. Same as course PR425. Prerequisite course: PR201. Three credits.

Second Semester, 2005–06 Mr. Brothers

SC340 PRACTICAL THEOLOGY AS DRAMA

Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.

Second Semester, 2005–06 Mr. Lanchester

SC358 VOICE AND EMBODIMENT OF TEXT AND SERMON

Issues in the use of one's voice and body in the oral interpretation of scripture and sermon texts. Particular attention will be given to the distinctive concerns of women and men. Prerequisite: course PR202. Limited to twenty students. Same as course PR358. Three credits.

First Semester, 2005–06 Ms. Gross.

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit. Offered every other year.

First Semester, 2006–07 Staff

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit. Offered every other year.

Second Semester, 2006–07 Staff

SC395 IMPROMPTU AND EXTEMPORANEOUS SPEECH IN MINISTRY
In a workshop setting, students will gain experience, skills, and confidence for immediate discourse in the contexts of preaching, worship, and congregational life. Prerequisite: course SC102. Limited to ten students. Same as course PR395. One credit.
First Semester, 2005–06 Mr. Brothers

SC682 COMMUNICATION IN PREACHING AND WORSHIP
Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.
Second Semester, 2006–07 Ms. Gross

Multi-Program Classes in Worship

WR320 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course CM320. Three credits. Offered every other year.
Second Semester, 2005–06 Ms. Brown

WR338 THE EUCHARIST AND THE CHURCH'S EDUCATIONAL MINISTRY
How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. Same as course ED338. Three credits.
Second Semester, 2005–06 Mr. Mikoski

WR420 THE HEALING CHURCH
Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course PC420. Three credits.
First Semester, 2006–07 Ms. Evans

WR804 MUSICAL RESOURCES FOR THE CONGREGATION
An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician

relations, issues in the accompaniment of congregational song, and theological reflection on musical style. One credit

First Semester, 2005–06 Mr. Tel

First Semester, 2006–07

WR812 CHAPEL CHOIR

The *Chapel Choir* is an unauditioned choir which provides musical leadership in worship once a week. Members will be introduced to fundamental musical resources used in Christian worship. The focus of the course will be on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

The *Chancel Choir* is an auditioned choir which, in addition to weekly leadership in worship and exploration of musical resources for Christian worship, also prepares more complex sacred literature for a choral concert each semester. Open upon audition with the instructor. One credit. May be repeated for a maximum of two credits.

Either Semester, 2005–06 Mr. Tel

Either Semester, 2006–07

WR825 PHILOSOPHY OF CHURCH MUSIC

A study of ideas of theories from antiquity to present which have shaped church music and continue to have implications for current worship practices. Students will work towards articulating their own philosophy of church music. A basic knowledge of music history and church history is recommended. One credit.

Second Semester, 2005–06 Mr. Tel

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 99), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY

A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

First Semester, 2005–06 Mr. Mikoski

PT912 THEORIES OF INTERPRETATION AND CONSTRUCTIVE PRACTICAL THEOLOGY

This seminar aims (a) to familiarize participants with major nineteenth and twentieth century works in hermeneutics, including those of Schleiermacher, Gadamer, and Ricoeur, as well as representative essays in postmodern interpretation theory; and (b) to help participants develop skills in the critical assessment and appropriation of this work in constructive practical theology. Skills of critique and appropriation will be developed through readings in the secondary literature, assessment of works in practical theology

distinguished by their use of recent interpretation theory, and a constructive proposal relating contemporary hermeneutics to preaching, Christian education, or pastoral theology. Three credits.

First Semester, 2006–07 Ms. Brown

PT913 HISTORY OF CHRISTIAN FORMATION AND EDUCATION I: APOSTOLIC AGE TO THE EVE OF THE REFORMATION

Examination of key persons and texts in Christian formation and education from the close of the Apostolic age to the Reformation. Attention will be given to the interplay between liturgy and pedagogy, and between theory and practice of faith formation. Three credits.

First Semester, 2006–07 Mr. Mikoski

PT914 SOCIAL THEORY AND CONSTRUCTIVE PRACTICAL THEOLOGY

An introduction to classical and contemporary social theories as dialogue partners for constructive practical theology. Various ways of conceptualizing the dialogue between the social sciences and practical theology an important dimension of the course. Three credits.

First Semester, 2006–07 Mr. Osmer

PT928 THEORIES OF TEACHING IN AMERICA: 1850 PRESENT

Students will explore the origins, influences, learning theories, and methodologies associated with various American schools of thought, and their significance for the church understanding of faith education in the twentieth centuryThe pedagogical actions of significant figures in American transcendentalism, scientific management theory, progressivism, behaviorism, constructivism, feminism, liberation, and postmodern education will be evaluated for their potential to contribute to Christian formation and transformation. Three credits.

Second Semester, 2006–07 Ms. Dean

PT935 PRACTICES OF CHRISTIAN EDUCATION IN CONGREGATIONS

Examination of practices of Christian education in churches noted for employing "best practices" in their adult, youth, and children's ministries, using empirical research methodsExploration of the ecclesiological, philosophical, and cultural significance of these congregations' approaches to, and understandings of, practices of Christian formationStudents will work towards constructing a theological framework for the contemporary Christian religious practices, giving special attention to its importance for theological education in congregations and seminariesData gleaned from the ongoing Lilly funded "Faithful Practices Project" will provide a concrete starting point for class discussions. Three credits awarded at end of spring semester.

Full Year, 2005–06 Ms. Dean

PT941 ETHICAL ISSUES IN PASTORAL CARE

Analysis of ethical issues which emerge in pastoral care especially in a health care context. Use of case studies to inform about top health issues facing Americans and appropriate pastoral care methods to counsel patients. Discussion of various models of health care

decision-making which leads students to develop their own models for use in the clinical and teaching setting. Three credits

First Semester, 2006–07 Ms. Evans

PT945 THEOLOGY AND PASTORAL COUNSELING: AN INTERDISCIPLINARY APPROACH

Examination of important methodological issues about the relationship between depth psychology and Christian theology from a Barthian perspective, as they apply to the theory and practice of pastoral counseling. A method for relating the two disciplines will be developed and applied to various proposals in the field. Questions of how one acquires knowledge of God (from a theological perspective). Issues of interpretation within the actual practice of pastoral counseling will be raised through the study of an extended case, seen at once through psychological and theological lenses. An area seminar in pastoral theology. Three credits.

First Semester, 2005–06 Ms. Hunsinger

PT950 THEOLOGY AND THE PSYCHOTHERAPEUTIC SCHOOLS

Focus on modern psychotherapeutic schools, including Psychoanalysis, Analytical (Jungian) Psychotherapy, Client-centered Therapy, Family Systems Therapy, Cognitive-Behavioral Therapy, etc. Assumptions regarding human nature, the locus of responsibility for dysfunction or complaint, and prospects and recommended initiatives for amelioration or change are among the issues that will be discussed. The writings of advocates for the integration of theology and a given psychotherapeutic orientation will be read and evaluated, and students' own integrative work will be considered. An area seminar in pastoral theology. Three credits.

Second Semester, 2006–07 Ms. Hunsinger

PT958 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. An area seminar in pastoral theology. Three credits.

First Semester, 2006–07 Mr. Capps

PT966 TECHNOLOGIES OF THE SELF

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. Three credits.

Second Semester, 2005–06 Mr. Dykstra

PT974 HOMILETICAL THEORY I: FROM ANTIQUITY TO THE ENLIGHTENMENT

A study of representative texts from the classical rhetorical tradition, the history of



STEVEN GOOD

Sally Brown

preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. Three credits.

First Semester, 2006–07 Mr. Kay

PT975 HOMILETICAL THEORY II: FROM THE ENLIGHTENMENT TO THE PRESENT

A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. Three credits.

Second Semester, 2006–07 Mr. Kay

PT976 CROSS-DISCIPLINARY THINKING IN THEOLOGY AND THE SCIENCES

A critical examination of contemporary models of cross-disciplinary thinking in theology and the natural and human sciences. Exploration of the role such thinking plays in different theological disciplines (e.g. practical theology, systematic theology, and philosophical theology). Reflection on the importance of cross-disciplinary thinking in the public tasks of contemporary theology. Same as courses PH976 and TH976.Three credits.

Second Semester, 2006–07 Messrs. Osmer and van Huyssteen

PT981 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
First Semester, 2005–06 Ms. Brown

PT984 SPEECH PERFORMANCE IN PREACHING
Critical theological appropriation of performance studies in speech for homiletical theory, practice and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present; attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance oriented research in rhetoric and cultural anthropology, and interdisciplinary methodological questions, and current literature in performatory approaches to preaching.
Second Semester, 2005–06 Staff

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

SALLY A. BROWN. Elizabeth M. Engle Assistant Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Research interests include the impact on contemporary preaching theory and practice of feminist/womanist, postliberal, and postructuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale University Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. His interests include pastoral care; psychology of religion, art, and poetry; and psychobiography. (Lutheran)

KENDA CREASY DEAN. Associate Professor of Youth, Church, and Culture, and Director of the School of Christian Education. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her

special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

ROBERT CRAIG DYKSTRA. Associate Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

ABIGAIL RIAN EVANS. Charlotte W. Newcombe Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, women in ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

NANCY LAMMERS GROSS. Arthur Sarrell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He focuses on the behavioral study of ministry as leadership within complex religious organizations, with particular attention to non-programmatic aspects of ministry i.e. congregational analysis, conflict management, planning and decision making, as well as intentional support to those new to congregational ministry. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Associate Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

JAMES FRANKLIN KAY. Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms, and their significance in preaching. (Presbyterian)

CLEOPHUS JAMES LARUE JR. Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

GORDON STANLEY MIKOSKI. Associate Professor of Christian Education. M.Div. and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is on human communication dynamics and behavior in theological perspective, with a particular interest in preaching as well as pastoral care. In addition, he works in the area of organizational dynamics and communication, with a particular emphasis on systemic analysis and understanding as framed by the Tavistock tradition. He is active in exploring the uses and impacts of online experience in teaching and in ministry. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (Pa.), D.D.(Hon.), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

MARTIN TEL. C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research focus and interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

General Requirements

FIELD EDUCATION

Field Education is not offered during the first academic year. Two placements are required; one must be in a church. Not more than one placement takes place in the Summer.

Supervised Ministry Placements—Summer

Done in the summer after the junior year, a minimum of 350 hours must be spent over a ten-to-fourteen week period in the summer field placement. Ministry done under the direction of an approved supervisor. Requirements include: a learning/serving covenant and final appraisal with the supervisor submitted by the fourth Monday in August.

One such placement required of all M.Div. and M.A. students. It may not be combined with summer language.

GM102 FIELD EDUCATION
Supervised ministry in a church or specialized ministry selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor or agency supervisor. Two credits.
Summer, 2005 Staff
Summer, 2006

GM123 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy the summer field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a one semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. Two credits and one ACPE unit.
Summer, 2005 Staff
Summer, 2006

Supervised Ministry Placements—Academic Year

Academic year part-time ministry under the direction of an approved supervisor. A minimum of 300 hours, spread over thirty weeks during the thirty-six week academic year, must be spent on the placement. Requirements include: a learning/serving covenant and two appraisals, one each semester, with the supervisor; regular meetings with the supervisor for review of and theological reflection upon work; and attendance at specified field education events during the academic year.

GM104,-105 ACADEMIC YEAR FIELD EDUCATION
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Minimum of ten hours on site, preparation and work not to exceed 15 hours each week, for a total of thirty weeks over two semesters. Two credits at the end of the spring term.
Full year, 2005–06 Staff
Full year, 2006–07

GM121,-122 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a one-semester course in pastoral care during the year. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus Field Education supplemental questions are submitted in place of Princeton Seminary field education appraisals. Two credits and one ACPE unit awarded only at the end of the second semester.
Full Year, 2005–06 Chaplain Supervisors

Supervised Ministry Placements—Year-Long Intensive Internships

Nine to twelve month full-time ministry under an approved supervisor. Used to satisfy either the summer or academic year field education requirement, such an internship is usually done after the completion of the middle year. Requirements include the completion of a learning/serving covenant and two appraisals with the supervisor, weekly meetings with the supervisor for review of and theological reflection upon the student's work, attendance at a mid-year intern conference held at the Seminary, including a critical incident report. No internship may be taken concurrently with any other course in the Seminary curriculum.

GM108 FULL-TIME MINISTRY INTERNSHIP
Full-time ministry for a nine to twelve month period at a church or specialized ministry selected from a pool of approved sites. May be taken for either field education or elective credit. Two credits.
Full year, 2005–06 Staff
Full year, 2006–07

GM175 PRACTICUM IN THEOLOGICAL REFLECTION
This two semester course will provide the opportunity for theological reflection on acts of ministry drawn from case studies experienced by students in concurrent Field Education. Presentations on congregational systems, reflection methods, and spiritual disciplines will enrich the material drawn from praxis. Limited to two groups of six persons each, this pilot program will be facilitated by qualified Field Education supervisors. Students will present two pastoral reflection papers per semester and complete a Theology of Ministry statement. One credit added in the spring semester.
Full year, 2005–06 Staff

DENOMINATIONAL POLITY AND DOCTRINE

GM201 PRESBYTERIAN CHURCH POLITY
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Two credits.
Second Semester, 2005–06 Mr. Prince
Second Semester, 2006–07

GM208F,S LUTHERAN CHURCH POLITY
One credit each semester.
Full Year, 2005–06 Mr. Froehlich

GM209 UNITED METHODIST STUDIES I: HISTORY
One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.
First Semester, 2005–06 Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE
One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.
Second Semester, 2005–06 Mr. Williams

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 2005–06 Mr. Mikoski
Full Year, 2006–07

Field Education

The discipline of Field Education serves to integrate the student's exposure to the theological curriculum and experiential events into a holistic and comprehensive understanding of Christian faith. Over the course of two placements, students serve in churches and specialized ministries. They practice the art of theological reflection as they draw on the work they do in the various departments and disciplines of the Seminary and apply their understanding of it to ministry. In the field education courses, theology and ministry merge as supervisor and student look for theological meaning in life experience in the context of Christian community.

Field education utilizes the action/reflection model of adult education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student is directly active in ministry. Through the field education experience, the student should improve relational skills, gain awareness of the nature of the role of supervision in any form of ministry, and gain overall competence in the practice of ministry.

Students enter their placement with measurable educational goals and objectives, determined between themselves and the supervisor in the beginning weeks. They take a general placement description and make it specific to their needs, negotiating with the expectations of the site. As they meet weekly with their supervisor, they track their progress against their outlined program using selected models for reflection. A formal assessment process by student and supervisor completes the unit.

Specific objectives of the program lead the student to:

- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, decisiveness
- Exercise creativity and take initiative
- Reflect critically about tasks and issues

- Apply theological knowledge and insight within a professional context
- Practice helpful self-assessment
- Build and develop integrity in private and professional relationships
- Relate word to actions, or think and act theologically
- Learn the value and use of supervision
- Understand the historical, economic, and political conditions affecting ministry
- Experience ministry in different contexts of church and public arenas
- Experience the ecumenical, racial, and cultural nature of ministry

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

The field education program consists of supervised ministry placements in churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Every student must do one placement in a church. The second field assignment is in an area of the student's emerging call. Ordinarily one placement takes place in the summer after the first or second year. Only one summer placement is permitted. The second placement is part-time and takes place during the middle academic year.

The four credits of required field education distributed as follows: two credits for the summer placement and two credits for the middle academic year placement. A year long internship for two credits may be used by M.Div. or M.A. students in place of one of these requirements, and is usually done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective field placement. Students do not do field education during the first year, but use that time to visit sites in the placement pool.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. One placement is full time in the summer (10–12 weeks) and the other

takes place during the academic year (10–12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

PTS has a remarkable location! As a result of place and opportunity, placements are available in over three hundred sites drawn from a pool of seven hundred churches and specialized ministries. We work with twenty-eight different denominations, located in rural, suburban, and inner city settings. Specialized ministries include prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs.

Clinical pastoral education opportunities may be used to satisfy one field education unit. These placements are also located in urban, rural and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer.

The field education office also provides opportunities for cross cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, Latin and South America. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry particularly in the summer program in Trenton.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in December–January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors. All programs for M.Div. and M.A. students must be planned with the approval of the Director of Field Education.

EVENTS

The Office of Field Education plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and our program sites. The leadership comes from the Seminary, community, and the wider church.

Course descriptions for the supervised ministry placements are found on pages 173–175.



KEITH KERBER

Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials* — classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses* — classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic

load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRICAN AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's African American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 96).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 2005 Offerings (Selected Sample)

CH345 MARRIAGE AND FAMILY DURING THE REFORMATION Mr. Hendrix

CH450 WOMEN AND RELIGION IN MODERN EUROPE Mr. Deming

ET250 CHRISTIAN SOCIAL ETHICS Mr. Stackhouse

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY Mr. Paris

OT466 WOMEN IN OLD TESTAMENT NARRATIVES Ms. Lapsley

PC264 PASTORAL CARE OF WOMEN Ms. Simmons

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY Mr. van Huyssteen

PR358 VOICE AND EMBODIMENT OF TEXT AND SERMON Ms. Gross

Spring Semester 2006 Offerings (Selected Sample)

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH Mr. Rorem

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán

ED350 EMERGING TRENDS IN THE FAMILY: A CHALLENGE TO THE MINISTRY OF THE CHURCH Mr. Hackett

ED450 EMERGENT LIBERATION PEDAGOGIES: THEORY AND PRACTICE IN CONTEXT Ms. Pascual-Morán

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH Mr. Olson

TH312 CHRISTOLOGY Mr. Migliore

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 96).

Following is a partial listing of courses that might be used for a focus on worship studies.

Fall Semester 2005 Offerings (Selected Sample)

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY Ms. McKee

WR804 MUSICAL RESOURCES FOR THE CONGREGATION Mr. Tel

Spring Semester 2006 Offerings (Selected Sample)

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION Ms. McKee

WR320 WORSHIP IN THE REFORMED TRADITION Ms. Brown

WR338 THE EUCHARIST AND THE CHURCH'S EDUCATIONAL MINISTRY Mr. Mikoski

WR825 THE PHILOSOPHY OF CHURCH MUSIC Mr. Tel

MISSION, ECUMENICS, AND HISTORY OF RELIGIONS

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It comprises three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an inter-disciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, a sample of which is listed below, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits. The MEHR faculty, in collaboration with the Department of Theology and the Field Education Office, promote a variety of summer session overseas study programs in Europe, Asia, and Latin America. (See EC339, p. 124, regarding the earning of credit for these courses.)

Fall Semester 2004 Offerings (Selected Sample)

EC302 COMPARATIVE MISSIOLOGY Mr. Young

HR355 AN INTRODUCTION TO ISLAM Mr. Ibrahim



CHRISSIE KNIGHT

Luis N. Rivera-Pagán

Spring Semester 2005 Offerings (Selected Sample)

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán

EC443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN Mr. Guder

HR338 PLURALISM, DIALOGUE AND WITNESS Mr. Young

HR350 BUDDHISM Mr. Young

Religion and Society Program

PROFESSORS: †R.K. Fenn, D.E. Guder, P. Paris, *L.N. Rivera-Pagán, M.L. Stackhouse, M.L. Taylor
ASSOCIATE PROFESSORS: *N.J. Duff, R.F. Young

This program offers a full set of courses in ethics (ET, listed in the theology department), church and society (CS, listed in the history department), and selected courses in ecumenics and history of religions (EC and HR, both also listed in the history department), for students at the M.Div. and Th.M. levels. In addition, we have a distinctive focus in the Ph.D. program centered on social ethics, with supportive emphases on Christian ethics, theology and social theory, sociology or religion, comparative religious ethics, and public policy

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society.** Courses appropriate to the concerns of Religion and Society are offered by several of the academic divisions of the Seminary. A sampling of such courses to be offered during 2005–2006 is listed below. Field education also may contribute to such studies on the M.Div. level.

*On leave first semester 2005–06. †On leave second semester 2005–06. **For information and courses specific to the Ph.D. program, see pp. 81–82.

Fall Semester 2005 Offerings (Selected Sample)

CS201 RELIGION AND SOCIETY Mr. Fenn

ET250 CHRISTIAN SOCIAL ETHICS Mr. Stackhouse

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY Mr. Paris

HR302 COMPARATIVE MISSIOLOGY Mr. Young

HR355 AN INTRODUCTION TO ISLAM Mr. Ibrahim

TH486 EMPIRE AND CAPITAL: THEOLOGICAL INTERPRETATIONS Mr. Taylor

Spring Semester 2006 Offerings (Selected Sample)

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán

EC443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN Mr. Guder

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER Ms. Duff

ET463 THEOLOGY AND ETHICS OF ABRAHAM KUYPER Mr. Stackhouse

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR Mr. Paris

ET621 SOCIAL THEORY AND RELIGION Mr. Stackhouse

TH443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN Mr. Guder

The School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Admissions and Financial Aid
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

Seminary Resources

LIBRARY RESOURCES

The Seminary Libraries

JAMES LENOX LIBRARIAN: Stephen D. Crocco
ASSOCIATE LIBRARIAN: Julie E. Dawson
DIRECTOR OF SPECIAL COLLECTIONS: Robert Benedetto
CATALOG LIBRARIANS: Daniel K. McKeon, Hyo Eun Esther Ko
HEAD OF CATALOGING: Christine Schwartz
CHRISTIAN EDUCATION LIBRARIAN: Sarita Ravinder
REFERENCE LIBRARIAN: Kate Skrebutenas
COLLECTION DEVELOPMENT LIBRARIAN: Donald M. Vorp

The main library complex consists of two connected buildings that function as a single entity. Speer Library, which opened in 1957 and is named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups. Luce Library, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 300,000 volumes. Along with the Special Collections, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room. The Christian education reading room, named for publisher Charles G. Reigner, is located in Speer Library. The Reigner Reading Room has an extensive collection of curriculum materials and other resources for the church educator.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 500,000 bound volumes, pamphlets, and microforms, including valuable portions of the libraries of Dr. Ashbel

Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson, and James Tanis. The library currently receives about 3,700 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature. The Barth Research Collection, founded in 1997, aspires to collect a copy of everything written by and about Karl Barth. The Abraham Kuyper Collection of Dutch Reformed Protestantism, established in 2001, aims to acquire a copy of every publication by the theologian and statesman Abraham Kuyper (1837–1920).

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions

of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines.

Borrowing privileges are accorded to anyone who presents a currently valid personal Princeton Theological Seminary Identification Card. Others may inquire at the Access Desk concerning borrowing privileges.

Online access to the catalog is provided through the Voyager information system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet at http//catalog.ptsem.edu.

Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, Seminary students and faculty are granted free use of the University library, subject to its rules.

THE MEDIA LAB IN THE ACADEMIC SERVICES CENTER

Located in the new Academic Services Center in Speer Library, the Media Lab is a fully staffed, client supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers a unique set of hardware and software resources including, PC and MAC workstations equipped with CD/DVD burners, flatbed and slide scanners, audio and video editing programs, desktop publishing and digital slide show presentation applications. MAC laptops, digital video and still cameras are also available to students for course-related projects.

Although walk-ins are welcome and accommodated the best way possible, appointments are preferred and will reserve a workstation specifically setup for your class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to get you to a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

THE EDUCATIONAL MEDIA CENTER

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; combination listening and conference room; production studio which is also equipped as a "smart classroom;" and campus cable TV system.

Campus services include audiovisual assistance; media learning opportunities; audio and video recording services; videoconferencing; personal consultation on the selection and use of technologies for curricular needs; and production of original media resources.

THE LISTENING/CONFERENCE ROOM is designed for reviewing resources; simple media duplication (including audio and VHS cassettes, CDs, and DVDs); and small group project planning. It can also be reserved for practicing PowerPoint presentations and other course-related activities. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.)

THE EDUCATIONAL MEDIA CENTER STUDIO, in addition to video production use, doubles as a "smart classroom" and training center with 20-statio internet access; wireless laptop computers; remote-controlled lighting; and presentation capabilities.

THE CAMPUS CABLE TV SYSTEM provides programming to the main Seminary campus as well as the West Windsor Campus. Main campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours.

STUDENT JOB OPPORTUNITIES include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the educational media center in Templeton Hall.

COMPUTER RESOURCE CENTERS

Computer resource centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and is serviced by laser printers. All offer word processing, and, with a PTS network account, internet and E-mail privileges. Network access is also available from all dormitories and apartments. The computer resource centers are staffed with student lab assistants, who are available to assist with file conversions, word processing problems, and internet or E-mail issues. Lab assistant hours are as posted.

STUART HALL CRC is located in the lower level of Stuart Hall, (room B15) and is open 24 hours a day, 7 days a week. The Computer Resource Center Coordinator's office is located in the Stuart Lab. The CRC Coordinator is available for assistance in file conversions, and problem solving. Stuart Hall CRC has 16 PCs, 3 MACs and 2 laser printers.



BILLY HOWARD PHOTOGRAPHY

LUCE CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has 13 PCs, 2 MACs and 2 laser printers.

CRC AT CN CENTER is located at the Charlotte Newcomb Center on Emmons Drive. Eight PCs, 2 MACs and 2 laser printers are available for use at this computer resource center. This CRC is open 24 hours a day.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The TBA is operated by the Princeton University Store.

CHILD CARE

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) day

care, September through June, and a summer session July through August, for children ages 6 months through pre-kindergarten. Day care is available as space permits to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Housing and Auxiliary Services Office. Space is limited.

PLACEMENT SERVICES

Masters Candidates

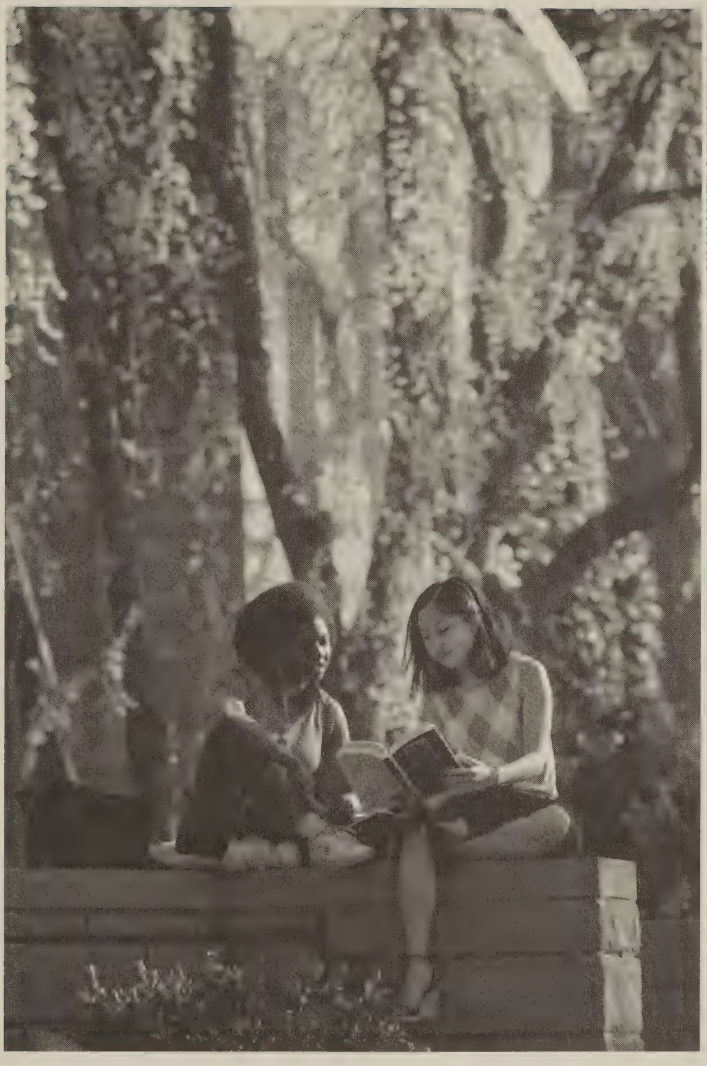
The Office of Senior Placement works to assist students in preparation of dossiers and resumes and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other vocational issues. The placement office welcomes individual churches, other governing bodies and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumes from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

Ph.D. Candidates

The Ph.D. Studies Office provides a placement service for Ph.D. candidates and graduates. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of resume, personal statement, letters of recommendation, and the Ph.D. transcript. The dossier is kept on file in the Ph.D. Studies Office, and copies are forwarded at the candidate's request for a charge of $5 each.

Announcements of openings are posted on the bulletin board in the Ph.D. Studies Office and in the Ph.D. suite in Luce Library.

One-page resumes of candidates and recent graduates seeking placement are posted on the Seminary's website (search on Ph.D. Jobseekers). The Ph.D. Studies office circulates announcements of this posting to seminaries, colleges, and universities in North America and around the world.



BILLY HOWARD PHOTOGRAPHY

THE WRITING CENTER

The Writing Center provides free tutorial services to students needing assistance with the editing and revision of papers. Peer tutors help with forming a subject and thesis, organizing and outlining content, and generally improving the quality of papers. The Center is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The Center is a particularly valuable resource for students for whom English is a second language. The Writing Center is a service of the Department of Student Affairs.

Fees, Housing, Health Care, and Payments

TUITION AND FEES FOR 2005–2006[1]

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition[2]

a. Candidates for the M.Div. and M.A. Degrees

Annual full time tuition (based on fiscal year: July 1, 2005 – June 30, 2006) 8,750.00

For this fee a student will be allowed to take 12 to 18 credits in each of the fall and spring semesters. Credits in excess of 18 (which require prior approval as detailed in the *Student Handbook*, Academic Requirements, Section 1.1) in either fall or spring will constitute "overload credits" and will be charged at $370 per credit. Students will also be allowed to take up to 7 credits during the summer with no increase in out-of-pocket cost, provided they maintain full-time status (12 credits) during the ensuing fall and spring terms.

Please note that M.Div. candidates are required, for graduation purposes, to be registered as full-time students for 6 academic semesters (4 academic semesters for M.A. candidates). Interns are considered "full time" for the duration of their internship.

b. Candidates for the Th.M. Degree

Annual tuition for the program completed in one academic year, assuming 12–15 credits per semester 8,750.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 15 credits in an academic semester will be charged the part-time rate of *$370* for each credit over 15.

[1] All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order.

[2] Full-time students include: M.Div., M.A., and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at $370 per credit.

c. Candidates for the Ph.D. Degree
 1. Annual tuition for a minimum of two years of resident study 8,750.00
 2. Annual tuition after two years of resident study 660.00
 (Assessed after the completion of residence until all requirements for the degree have been completed.[3])

d. Candidates for the D.Min. Degree[4]
 1. Tuition for each of three workshops is ⅓ of the then-current tuition. Fees for 2005–2006 2,917.00
 2. Continuation fee for years four and five, if needed to complete project work[5] 1,000.00

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree[6]
 Per credit 370.00

f. Annual tuition for Interns[7] 720.00

g. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit 130.00

Late Registration Fee[8] 90.00

[3] Ph.D. students who were qualifying candidates during the first year may take courses during the first semester of the third year without paying additional tuition. Other Ph.D. students beyond the second year who wish to take courses without additional charge must have authorization from the registrar. Such authorization will be granted only upon receipt of written approval from the director of Ph.D. studies.

[4] Tuition is payable in three installments, each due prior to attending the three required workshops and each equal to the then-current full-time tuition rate divided by three. For fall 2005 and spring 2006, that will be $8,750 /3 = $2,917. The non-refundable $600 confirmation fee will be deducted from the first workshop amount.

[5] D.Min. candidates are basically allowed four years after the end of their third workshop in which to complete a final project. The first three years require no fee. If a fourth year is necessary, the candidate will be assessed a flat $1,000 non-refundable continuation fee. Should a candidate petition for and be granted a fifth year, an additional $1,000 continuation fee will be charged as outlined above.

[6] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary, and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of $370 per credit.

[7] Interns are billed for one credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

[8] Charged to anyone who is registering or re-registering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Annual Current Fees

a. Comprehensive fee (charged at the rate of $350 per semester to all full-time[9] students; partially defrays the cost of student publications, technological services, educational media, cable television, counseling services, and allows access to McCosh Health Services) 700.00

b. Basic fee (charged at the rate of $110 per semester to all part-time[10] students and interns; partially defrays the cost of student publications, technological services, and educational media, but does not cover access to McCosh Health Services, or counseling service) 220.00

c. Annual parking and transportation fee (charged once per academic year to all resident Seminary students and commuters requiring a parking permit) 60.00

d. Annual student health insurance premium for a single student (charged at the rate of $925.00 per semester) 1,925.00[11]

Graduation Fee

a. Candidates for Ph.D. and D.Min. degrees 80.00

b. Candidates for all other degrees and certificates 30.00

Transcripts and Ph.D. Dossiers

a. Transcripts, each 5.00

b. Dossiers, each 6.00

I.D. Card Replacement Fee 20.00

Student Mail Box Key Replacement Fee 15.00

An orientation fee of $65.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

[9] See note 2. [10] See note 2.

[11] Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

HOUSING AND MEAL PLANS

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Security Deposits

Each dormitory resident shall be assessed a security/damage deposit of $120, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated and after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (21 meal plan) $6,680.00 ($3,340 per semester)
Room and board (15 meal plan) $6,280.00 ($3,140 per semester)

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions.

Rooms in the Seminary dormitories are furnished with bedframe, twin size mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 10:00 a.m. on the Monday after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

Apartment housing charges are due and payable at the same time as other seminary fees. They are not assessed on a monthly basis.

One-Bedroom Units $6,120 ($1,020/summer and $2,550/fall and spring)
Two-Bedroom Units $7,800 ($1,300/summer and $3,250/fall and spring)
Two-Bedroom Shared (Witherspoon) $3,900 ($650/summer and $1,625/fall and spring)

Three-Bedroom Units $9,420 ($1,570/summer and $3,925/fall and spring)
Duplex Units (3 br) $11,700 ($1,950/summer and $4,875/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Meal Plans

All quoted rates that include board privileges are subject to change.

Students on the twenty-one meal plan receive three meals a day, seven days a week . Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 14, 2005, and conclude with the noon meal on Saturday, May 6, 2006. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 23, and resumed for breakfast on Monday, November 28.

2. Christmas Recess: suspended after the noon meal on Friday, December 16, and resumed for breakfast on Monday, January 2.

3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 14, and resumed for breakfast on Monday, January 23.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the summer session begins. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing and Auxiliary Services.

STUDENT HEALTH PROGRAM

The Student Health Program provided by the Seminary has been redesigned for the 2005–2006 academic year. Major changes to the student health insurance program (now called the Student Health Benefits Plan, or SHBP) and to the availability of counseling services were made. Additional information is available at the Office of Admissions and Financial Aid and on the Seminary's website.

University Health Services at Princeton University

The Seminary's comprehensive fee charge allows students to obtain, on a pre-funded basis, (1) primary care services for illness or injury, at University Health Services, located in the McCosh Health Center; (2) urgent care walk-in services; (3) inpatient services; (4) women's and men's health services; and (5) radiology. These benefits remain available to students who have paid the comprehensive fee, irrespective of their choice of health insurance coverage. Lab services are available on a pre-funded basis to those students who are enrolled in the Seminary's health plan. For eligible students who are not enrolled in the Seminary's health plan, lab services are available and billed to the patient by Quest. University Health Services is available to seminarians' spouses and children over the age of 16 years, on an fee-for-service basis. (The Seminary makes no additional contribution toward the cost of care for spouses or children, with the exception that for those enrolled in the Seminary's health plan, lab services are pre-funded.) Immunizations and orthopedic supplies are provided on a fee-for-service basis.

Princeton Seminary Counseling and Trinity Counseling Service

Students requiring counseling may seek assistance through the Director of Student Counseling at Princeton Seminary. Students may obtain counseling visits at no charge, for a limited number of visits. In many instances, a referral will be made for additional counseling services. Effective for 2005–2006, additional counseling and crisis intervention services are being shifted from Counseling and Psychological Services at University Health Services to Trinity Counseling Service. Students may receive alternative counseling services off-campus at Trinity Counseling Service on a pre-funded basis, however, students will be charged a co-pay for such services, and visits are limited annually. The Student Health Benefit Plan provides coverage for additional counseling services.

Insurance Requirement and the Student Health Benefits Plan (SHBP)

The Seminary requires all full-time students to have health insurance. Effective for 2005–2006, students will only be allowed to waive participation in the SHBP if they can successfully demonstrate that they are covered by an employer-sponsored group health insurance plan that provides equal or better coverage than the SHBP. This new requirement may be waived for any currently enrolled student who has previously used an individual health insurance plan to waive the Seminary's insurance coverage. International students will continue to be required to enroll in the SHBP with no right of waiver. All students will be enrolled in SHBP automatically during registration, unless they provide sucfficient documentation of eligibility to waive out of the plan by the required deadline.

Part-time students may enroll in the SHBP on a voluntary basis during specified enrollment periods. There is also a provision for students who involuntarily lose their employer-sponsored group health insurance coverage during the plan year to enroll in the SHBP for an additional fee.

Cost

The comprehensive fee charge includes a fee allowing student to seek medical care at University Health Services at Princeton University. The cost for single students to enroll in the Student Health Benefits Plan for 2005–2006 will $1,925.00 (for 12 months of coverage). Dependents may be included for an additional fee.

The Seminary's Student Health Benefits Plan provides superior coverage for students and their dependents for most of the major medical costs incurred as a result of accident or illness. The SHBP is administered by Klais & Company Inc. Additional information is available on the Seminary's website and through the Office of Admissions and Financial Aid at 1-800-622-6767, ext. 7805.

PAYMENT OF ACCOUNTS

For those persons not enrolled in the Academic Management Services, Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester.* Rental for Stockton Street, Charlotte Rachel Wilson, and Witherspoon accommodations is payable per semester together with tuition and fees.

Payment, in the form of check or money order, may be made by mail, or in person to the cashier in the bursar's office in the Administration Building. A handling charge of $10.00 will be assessed for any check payment returned by the bank. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment. Payment made by cash, Visa, Mastercard, or traveler's check must be made in person at the bursar's office.

The special arrangement with Princeton University for the use of McCosh Health Center and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

REFUNDS

If a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or a part-time student reduces his or her academic load after the first day of class (or a full-time student reduces his or her academic load sufficiently to become a part-time student), having notified the Registrar, charges for the classes discontinued and for room and board or seminary housing will be assessed as follows:

1. TUITION

The first 10 days of class are the drop/add period when no penalty for tuition will be assessed.

During the next 10 days of class, there will be a charge of 50% of the tuition for the discontinued class.

Thereafter, there will be no reduction in any tuition charges for discontinued classes.

2. ROOM AND BOARD

During the period from the beginning of the semester until November 15 for the fall semester and March 15 for the spring semester, charges will be assessed on an as-used basis. No refunds will be made for a given semester after these dates.



Please take note that:

1. No portion of any *fee* is refundable.

2. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

3. Students who withdraw from the Summer Language Program after classes have begun, are responsible for 20% of the tuition charges if withdrawal is during the first week; 50% if during the second week; thereafter, full tuition must be paid. If summer withdrawal is without the approval of the Registrar, students are liable for full tuition charges, regardless of when they withdraw. If the student has been living in one of the campus dormitories, room-and-board charges will be prorated.

Financing Your Seminary Degree Program

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through AMS (Academic Management Services). There are two plans available. In the first, master's students may pay tuition, room, board, fees, or seminary rent in nine monthly installments, starting July 15th for a modest fee of $60 for each enrollment period (academic year). The second is for D.Min.s who may use the plan for workshop tuition and room and board charges for their three workshops, spanning two academic years. This plan breaks the cost into 24 monthly payments, beginning the 15th of the year of admission, for a $70 administrative fee. Plan brochures, which include an application, may be obtained from the Bursar's Office or the Doctor of Ministry Office.

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Stafford Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV Federal Aid Programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for Federal Aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

SUBSIDIZED FEDERAL STAFFORD LOAN—This need-based federal loan can provide up to $8,500 in loan assistance each academic year. Matriculated PTS students enrolled at least half-time may apply for this loan. Stafford loans are made by an outside lender and are processed through the Office of Admissions and Financial Aid. The interest rate for first time Federal Stafford Loan borrowers is currently variable with a cap of 8.25%. Students must pay a small origination and insurance fee to process a Federal Stafford Loan. No interest accrues while the student continues to be enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, in which no interest accrues. Repayment then begins on a monthly basis.

UNSUBSIDIZED FEDERAL STAFFORD LOAN—If a student does not qualify for a Subsidized Federal Stafford Loan, he/she may qualify for an Unsubsidized Loan. The same terms and conditions apply to this loan except that interest accrues while the student is still in school and during other grace and deferment periods.

FEDERAL PERKINS LOAN—This loan is another need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the Federal Government provides the Seminary with the funds to lend to its neediest students. The Seminary is required to match the government funding with its own funds and with collections from former students who are in repayment. This gives PTS the amount it can spend in any given academic year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the strudent is enrolled at least half-time. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half-time basis. Repayment then begins. Borrowers have up to 10 years to repay their loan obligations.

FEDERAL WORK STUDY—Each year, the Federal Government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-Support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment on or off campus as a way of reducing their dependency on loans.

Field Education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to all interested Seminary students. The Office of Admission and Financial Aid assists students in finding positions on campus and helps spouses by publishing each year a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

INSTITUTIONAL AID FOR M.DIV., M.A., AND DUAL DEGREE CANDIDATES

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of their admission. No additional application materials are required for consideration.

PRESBYTERIAN LEADERSHIP AWARDS—These awards, covering the student's full tuition and academic year dorm fee, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (U.S.A.).

SEMINARY FELLOWSHIPS—A limited number of Seminary Fellowships (covering the student's full tuition plus $900 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Need-Based Grants

PTS GRANT—This grant is awarded to full-time students in our M.Div., M.A., and Dual Degree programs. Eligible students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition.

EXCEPTIONAL FINANCIAL NEED GRANT—This PTS grant program is designed to provide up to $3,000 in additional aid to students currently owing $20,000 or

more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and Dual Degree students in their middler and senior years.

Need-Based Loan

PTS PRESBYTERIAN LOAN PROGRAM—The Seminary offers eligible PC(U.S.A.) students a low interest loan which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (U.S.A.) after graduating. Eligible students may receive up to $2,500 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

PC(U.S.A.) DENOMINATIONAL AID FOR M.DIV., M.A., AND DUAL DEGREE CANDIDATES

Financial Aid for Studies Grant

Students who are under care of a PC(U.S.A.) presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or Dual Degree program may qualify for this grant from the PC(U.S.A.). Please contact the Office of Admissions and Financial Aid for further information.

Presbyterian Loan Funds

Loans are available for needy PC(U.S.A.) students enrolled in M.Div., M.A., or Dual Degree program. To be eligible, the student must be an Inquirer or a Candidate under care of a Presbytery (if an M.Div. student) and have remaining financial need. Please contact the Office of Admissions and Financial Aid for further information.

Racial Ethnic Leadership Grant

Minority PC(U.S.A.) students may qualify for a Racial Ethnic Leadership Grant administered by the PC(U.S.A.) if they have been awarded a Financial Aid for Studies Grant and still demonstrate additional need. Please contact the Office of Admissions and Financial Aid for further information.

TH.M. CANDIDATES

No institutional aid is available for U.S. citizens or permanent residents who wish to pursue the Th.M. degree.

International Scholars

Annually, a limited number of scholarships are given to Th.M. students coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships: the Presidential International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and $900; and the Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium and $900. These awards are offered by the Admissions Committee to prospective students, *who have not previously studied in the United States,* based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials). Please note that, due to funding constraints, scholarship recipients are expected to come alone for one academic year of study.

D.MIN. CANDIDATES

Institutional aid is not available for D.Min. candidates.

PH.D. CANDIDATES

Applicants who wish to be considered for any form of financial assistance must complete the Princeton Seminary Student Financial Aid Application and Addendum. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

Other Scholarships

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than 20 hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

Fellowships and Assistantships

Annually over 40 teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is $3,950, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is $2,845, for which the holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of $1,740 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

ADDITIONAL INFORMATION

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Insurance Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.

Awards and Prizes

SENIOR CLASS FELLOWSHIPS

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. NOT LATER THAN APRIL 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present a thesis written for regular academic credit in a specified field. A copy of the thesis without grade or other markings, and showing the name(s) of the professor(s) under whose direction it was written, must be delivered to the Office of the Dean of Academic Affairs by 9:00 A.M. on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

International Exchange Programs

The Seminary has several exchanges with international educational institutions, not all of which are active in any one year. Interested persons should watch for announcements in the *Wineskin* from the Dean of Academic Affairs.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 2004–05. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE MATTHEW ANDERSON, JONATHAN C. GIBBS, JOHN B. REEVE PRIZE

Established in 2001 by the Reverend William L. Eichelberger, an alumnus of the Seminary in the class of 1962, this annual prize is awarded, upon recommendation of the faculty, to the student who has written the best essay or research paper on the life and work of one or two African American or Native American clergy or lay people who have made significant contributions to the mission of the Presbyterian Church (U.S.A.)

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimu-

late interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 2004–05 up to thirty prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize was established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE GEORGE E. SWEAZEY PRIZE

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

THE ROBERT E. SPEER PRIZE IN COLLEGE MINISTRY

Established in 1998 by the Reverend Dr. Robert K. Kelley, distinguished professor and pastor, the Robert E. Speer Prize in College Ministry honors one

who inspired hundreds of college students to serve in the Student Volunteer Movement and Presbyterian Missions. It is awarded annually to a student in the M.Div., M.A., Th.M., or Ph.D. program who has demonstrated experience in ministry to college students and who has shown exceptional promise in that area and intends to pursue such ministry through a local church or campus-based program.

THE HENRY JAMES SR. PRIZE

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Prize is awarded, upon recommendation of the Faculty, to a student whose work reflects the inquiring spirit of Henry James Sr. and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James are justly famous. The senior James attended the Seminary from 1835 to 1837, never completing the final year of his theological education. Yet, throughout his life, he continued to reflect on themes that derived from his aborted theological education, including creation and redemption, conscience and evil, and the nature of the true church.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow, who died in 1997, there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently

endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD
FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member

of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the

Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland, who died in April of 2000, and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, who was a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class

of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD

A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC

Through the generosity of David MacPeek, M.D., and the class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

THE THOMAS A. AND ALMA NEALE WORLD MISSION AND EVANGELISM PRIZE IN SPEECH COMMUNICATION IN MINISTRY

Established in 1998 by Dr. and Mrs. G. Robert Jacks in memory of Dr. Jacks' grandparents, Thomas A. and Alma Neale, this prize is awarded annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the Church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

THE C. FREDERICK AND CLETA R. MATHIAS MEMORIAL PRIZE IN WORSHIP AND PASTORAL MINISTRY

An alumnus of the Seminary in the class of 1957, the Reverend Dr. C. Frederick Mathias provided outstanding leadership in the four churches he served during nearly forty years of ministry. His was a ministry characterized by strong emphasis on the worship life of the congregation. This prize, established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in honor and loving memory of Dr. and Mrs. Mathias, is to be awarded annually to a graduating M.Div. student who is Presbyterian and who demonstrates great promise for pastoral ministry marked with that significant leadership in worship for which Dr. Mathias was known.

THE SEWARD HILTNER PRIZE IN THEOLOGY AND PERSONALITY

The Seward Hiltner Prize in Theology and Personality, made possible by the gifts of friends and graduates of the Seminary, honors a scholar who for decades stood astride the fields of pastoral and practical theology and who through his extensive publications, teaching, and mentoring of students strongly influenced the development of those disciplines in the United States and abroad. Estab-

lished in the year 2000, this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

THE GERALD R. JOHNSON MEMORIAL PRIZE IN SPEECH COMMUNICATION IN MINISTRY

Established in memory of the Reverend Gerald R. Johnson, an alumnus of the Seminary in the Class of 1943, by his family in 2004, this prize is awarded annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry of the Department of Practical Theology, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the Gospel. The prize recipient will be asked to provide a recording of a sermon upon which the prize award is based.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 2005–2006 must be related to the death of Jesus in the New Testament.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 2005–2006 is: Jew and Gentile: God, God's People, and the Nations.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of one thousand dollars will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 2005–2006 is: God and Human Suffering.

THE EDWARD A. DOWEY JR. PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

THE COVIN AWARD IN YOUTH MINISTRY

Through the generosity of Mr. and Mrs. David Covin, the Covin Endowment for Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. The distinction of being a Covin scholar is to be conferred on a student who will begin the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry and who demonstrates ability for and commitment to youth ministry and has achieved a minimum 3.3 cumulative grade average. The gift grew out of the donors' experiences in the church as youth and young adults.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has

shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.



Events, Activities, and Publications

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- To coordinate student activities and concerns
- To represent the students in contacts with the faculty and administration
- To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Eight lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The 2005–2006 Stone lectures will be delivered by Dr. Leander E. Keck, Winkley Professor of Biblical Theology Emeritus, Yale University Divinity School, the week of October 3, 2005.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. The Missions lectures for the 2005–2006 academic year will be given by Dr. C. René Padilla, Rector of Biblico Teológico, Buenos Aires, Argentina, December 5–6, 2005.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine. The Warfield Lectureship will not be offered in the 2005–2006 academic year.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. The Thompson lecture for the 2005–2006 academic year will be given by Dr. Fernando F. Segovia, Oberlin Alumni Professor of New Testament and Early Christianity, Vanderbilt University Divinity School, on March 2, 2006.



THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. Professor John W. de Gruchy of the University of Cape Town, South Africa, is scheduled to give the 2005–2006 Neumann Lecture on November 16, 2005.

THE DONALD MACLEOD PREACHING LECTURESHIP

The Community Congregational Church of Short Hills, New Jersey, established an endowed lectureship in preaching in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers.

THE TOYOHIKO KAGAWA LECTURESHIP

In March of 1999, Dr. Y. Carl Furuya, an alumnus in the class of 1959 and the John A. Mackay Professor of World Christianity for the 1998–1999 academic year, along with other alumni/ae and Japanese friends, established the Toyohiko Kagawa Lectureship to honor and perpetuate the memory of the ministry of Mr. Kagawa, the internationally famous evangelist and social worker and member of the class of 1915. In accordance with the terms of the endowment, a lecture on a

topic related to Mr. Kagawa, the Christian church in Japan, the Japanese and American churches, the church in Asia, or similar issues is offered every third year. The Kagawa lectureship will next be offered in the 2007–2008 academic year.

THE ABRAHAM KUYPER LECTURE AND PRIZE FOR EXCELLENCE IN REFORMED THEOLOGICAL AND PUBLIC LIFE

Through the generous gift of Dr. Rimmer and Mrs. Ruth de Vries, this prize is awarded each year to a scholar or community leader who has contributed to the further development of Reformed theology, particularly as it bears on matters of public life, historical or contemporary, in one or several of the spheres of society. Ambassador Robert A. Seiple, Founder and Chairman of the Board, Institute for Global Engagement, Washington, D. C., is the Kuyper Prize recipient for 2006 and will deliver the Kuyper Lecture in the spring semester.

Special Lectures Presented in 2004–2005

THE L.P. STONE LECTURES

Marilyn Chandler McEntyre, "Caring for the Word: What it Means to be Stewards of the Language"

THE TOYOHIKO KAGAWA LECTURE

Kosuke Koyama, "Go and Do Likewise!"

THE STUDENTS' LECTURES ON MISSIONS

David Martin, "Pentecostalism: A Global Revolution"

THE ANNIE KINKEAD WARFIELD LECTURES

Marilyn McCord Adams, "The Coherence of Christology: God Enmattered and Enmattering"

THE ABRAHAM KUYPER LECTURE FOR EXCELLENCE IN REFORMED THEOLOGY AND PUBLIC LIFE

Charles Villa-Vicencio, "Aeolian Harp of Renewal: The Private and the Public in Political Engagement"

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries,

church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

INSPIRE

Published three times a year by the Office of Communications/Publications, *inSpire* is distributed without charge to all former students of Princeton Seminary and to friends and supporters of the institution. The magazine features news of the campus, articles about the Seminary's program and faculty, and stories highlighting the activities and ministries of graduates and students.

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications of the Seminary Relations Department, interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the mission of the institution. The public is kept informed of the many services of the Seminary community that are available to them, and major events in the Princeton community are highlighted for the campus community.

The office works with other departments to produce publications and print advertising for recruitment, development, continuing education, and the interpretation of specific programs. The staff members work to create an image of Princeton Seminary in its printed publications that is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

CHRISSIE KNIGHT

STUDENTS IN THE SEMINARY

June 2004 – May 2005

Visiting Scholars

Paul N. Anderson
NEWBERG, OREGON

Sang Awr
INSEIN, YANGON, MYANMAR

Sidnie White Crawford
LINCOLN, NEBRASKA

Brian Edward Daley
NOTRE DAME, INDIANA

Rifaat Ebied
SYDNEY, AUSTRALIA

John R. Fitzmier
CLAREMONT, CALIFORNIA

Walter Earl Fluker
ATLANTA, GEORGIA

Stephen E. Fowl
BALTIMORE, MARYLAND

Marci A. Hamilton
NEW YORK, NEW YORK

H. Jurgen Hendriks
STELLENBOSCH, SOUTH AFRICA

L. Ann Jervis
TORONTO, ONTARIO, CANADA

Cleo McNelly Kearns
PRINCETON, NEW JERSEY

Young-Ihl Kim
SEOUL, KOREA

Yung Han Kim
SEOUL, KOREA

Friedrich Lohmann
TUEBINGEN, GERMANY

Christoffel Lombard
WINDHOEK, NAMIBIA

Joseph L. Mangina
TORONTO, ONTARIO, CANADA

George M. Newlands
GLASGOW, SCOTLAND

Lalsangkima Pachuau
BANGALORE, INDIA

Catherine J. Pickstock
CAMBRIDGE, ENGLAND

Hans Reinders
AMSTERDAM, NETHERLANDS

Hasan Sutanto
MALANG, INDONESIA

Darlene Weaver
VILLANOVA, PENNSYLVANIA

Peter J. Widdicombe
HAMILTON, ONTARIO, CANADA

Kenneth C. Williams
GOLDEN, COLORADO

Degree Candidates

CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 2004-2005

Peter Frederick Altmann
RENO, NEVADA
B.A., University of Washington, 1995
M.Div., Mars Hill Graduate School, 2002
Th.M., Princeton Theological Seminary, 2004

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B.A., Vanguard University, 1994
M.Div., Fuller Theological Seminary, 1998
S.T.M., Yale University Divinity School, 2002

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FLORENCE, ALABAMA
B.A., Birmingham-Southern College, 1996
M.Div., Garrett-Evangelical Theological Seminary, 2000

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B.A., Virginia Polytechnic Institute and State University, 1991
Union Theological Seminary, Virginia

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PHILADELPHIA, PENNSYLVANIA
B.A., George Washington University, 1999
M.Div., Lutheran Theological Seminary, Philadelphia, 2003

Gregory Clark Ellison II
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B.A., Emory University, 1999
M.Div., Princeton Theological Seminary, 2002

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B.A., Calvin College, 2000
M.Div., Princeton Theological Seminary, 2003; Th.M., 2004

John Graeme Flett
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M.Th., University of Auckland, 2002

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B.A., Davidson College, 2000
M.A., Princeton Theological Seminary, 2004; M.Div., 2004

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B.M., Indiana University, Bloomington, 1988
M.Div., Princeton Theological Seminary, 1996

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B.A., Concordia College, Moorhead, 1992
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B.A., Alma College, 1988
M.B.A., Northwestern University, 1993
M.Div., Princeton Theological Seminary, 1999

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B.S., University of Illinois at Urbana-Champaign, 1997
M.A., Wheaton College, Illinois, 2002

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B.A., University of Evansville, 2001
M.Div., Duke University Divinity School, 2004

Seong-Sik Heo

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B.A., Hankuk University of Foreign Studies, 1988
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M.Div., Presbyterian College and Theological Seminary, Seoul, 2001
Th.M., Princeton Theological Seminary, 2004

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M.S.W., Hunter College, 1988
M.Div., Princeton Theological Seminary, 2004

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B.A., Baylor University, 1999
M.Div., George W. Truett Theological Seminary, 2002
Th.M., Duke University Divinity School, 2004

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A.B., Dartmouth College, 1990
M.Div., Fuller Theological Seminary, 1993

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M.Div., Princeton Theological Seminary, 2003

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B.Th., Southern Brazil Baptist Theological Seminary, 1997
Th.M., Princeton Theological Seminary, 2003

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B.A., University of Virginia, 1997
M.Div., Baptist Theological Seminary, Richmond, 2003

Marcus Aaron Mininger

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B.A., Covenant College, 1998
M.Div., Westminster Theological Seminary, 2002

Kirk Jeffrey Nolan

MALVERN, PENNSYLVANIA

B.S.E., Princeton University, 1989
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Andover Newton Theological School

Pangernungba

CHUCHU TOWN, NAGALAND, INDIA

B.Th., Serampore College, 1994; B.D., 1998
Th.M., Princeton Theological Seminary, 2003

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B.A., Hamline University, 1989
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B.A., Hampton University, 1992
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Th.M., Princeton Theological Seminary, 2004

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B.A., Trinity Lutheran College, 1999
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B.Sc., University of Port Harcourt, Nigeria, 1984
M.B.A., Columbia University, 1992
M.Div., Oral Roberts University, 2004

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B.A., Smith College, 1976
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Andrew Lars Wilson

PRINCETON, NEW JERSEY

B.A., Pacific Lutheran University, 1997
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B.A., Lenoir Rhyne College, 1998
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B.A., Vanderbilt University, 1999
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ALMA, ARKANSAS
B.A., Williams Baptist College, 1998
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M.A.R., Yale University Divinity School, 2004

Other Current Candidates

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B.A., Kenyon College, 1992
M.Div., Harvard Divinity School, 1995
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M.Div., Pittsburgh Theological Seminary, 1994

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B.D., University of London, 1995
M.Div., Saint Vladimir's Orthodox Theological Seminary, 2000

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B.Th., Baptist Theological Seminary of Northern Brazil, 1993
M.Div., Mercer University, 1999

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B.A., Goshen College, 1995
M.Div., Princeton Theological Seminary, 1999

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B.A., Furman University, 1994
M.Div., Princeton Theological Seminary, 1997

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B.Th., Brisbane College of Theology, 1994
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Th.M., Regent College, Vancouver, 1996

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LL.B., University of London, 1987
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York College of Pennsylvania, 2002

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PENSACOLA, FLORIDA
B.S., Appalachian State University, 1999
M.Ed., University of Georgia, 2001

Jeehoon Song
ROSEMONT, PENNSYLVANIA
B.A., University of Dubuque, 2002

Second Year

Christopher Scott Atwood
PUYALLUP, WASHINGTON
B.A., Whitworth College, 2003

Laura Jean Baarda
MILLEDGEVILLE, GEORGIA
B.S., University of Florida, 1993
M.A.T., Georgia College and State University, 2001

Katherine Marie Lewis
KETTERING, OHIO
B.A., Grove City College, 2003

Penny Gayle Liles
STATE ROAD, NORTH CAROLINA
B.S., Appalachian State University, 2003

Ann Kathryn Obermueller
WICHITA, KANSAS
B.S., University of Kansas, 2002

Traci Marie Smith
BATAVIA, ILLINOIS
B.A., Calvin College, 2001; B.S.W., 2001

Joo Whang
MONTROSE, CALIFORNIA
B.A., Occidental College, 2000; M.A.T., 2001

First Year

Adam Bradford Cleaveland
CHEHALIS, WASHINGTON
B.A., Whitworth College, 2002

Rebecca Anne Ensley
ALLENTOWN, PENNSYLVANIA
B.A., Messiah College, Pennsylvania, 2002

Mark Christopher Frame
MERCER ISLAND, WASHINGTON
B.A., Seattle Pacific University, 2002

Kyle Dawn Garst
SALINA, KANSAS
Southwestern College, Kansas

Lindsay Marie Harris
SEATTLE, WASHINGTON
B.A., Westmont College, 2002

Ann Elizabeth Rosendale
NORTH MANKATO, MINNESOTA
Augustana College, South Dakota

Rebecca Elizabeth Sanders
MERCER ISLAND, WASHINGTON
B.A., Seattle Pacific University, 2002

Judith Dawoud Soliman
MORRIS PLAINS, NEW JERSEY
B.A., Rutgers University, 1998

Senior Class

Rosemarie Anna Banks
BORDENTOWN, NEW JERSEY
A.B., Eastern University, 1959

Eun Hye Chang
EDGEWATER, NEW JERSEY
B.S., New York University, 2003

Jill Lauren Good
HOPKINTON, NEW HAMPSHIRE
B.S., Mary Washington College, 2001

Pearl Pauletta Lauder
LAWRENCEVILLE, NEW JERSEY
B.A., Charter Oak State College, 2002

Sung Joon Yun
FORT LEE, NEW JERSEY
B.A., University of California, Berkeley, 1998
D.D.S., New York University, 2002

Junior Class

Cara Leanne Bouma
GRAND RAPIDS, MICHIGAN
B.S., Central Michigan University, 1994

Catherine Bays Breed
HERNDON, VIRGINIA
B.A., University of Virginia, 2000

Hye Sook Cheong Park
KUMI, KOREA
B.Mus., Kyungpook National University, 1989

Garret William Larsen
REDDING, CONNECTICUT
B.S., Messiah College, Pennsylvania, 2000

Kyunghee Lim
PALISADES PARK, NEW JERSEY
B.S., New York University, 2001

Jennifer Lynn Putnam
SAMMAMISH, WASHINGTON
Whitworth College

Frances Ingrid Teabout
SOUTH ORANGE, NEW JERSEY
B.A., Caldwell College, New Jersey, 1984
M.A., New Jersey City University, 1998

CANDIDATES FOR THE DEGREE OF MASTER OF ARTS (THEOLOGICAL STUDIES)

Senior Class

Susan Victoria Brown
WISHAW, NORTH LANARKSHIRE, SCOTLAND
B.D., University of Glasgow, 2004

Lisa Mary Gamble
ENNISKILLEN, NORTHERN IRELAND
University of Saint Andrews, 2004

Special Students

FIRST PROFESSIONAL LEVEL

Betty Jeanne Katen-Narvell
PRINCETON, NEW JERSEY
A.B., Princeton University, 1978
M.B.A., University of Pennsylvania, 1981

Daniel Roger Morehead
DURHAM, NORTH CAROLINA
B.A., Wheaton College, Illinois, 1998; M.A., 2002

Samuel Vogel
TUEBINGEN, GERMANY
University of Tuebingen

Unclassified Students

ENROLLED SUMMER 2004

Timothy Paul Dunn
ATLANTA, GEORGIA

J. Gerald Egger
LANCASTER, PENNSYLVANIA

Alan Clark Koeneke
VANCOUVER, BRITISH COLUMBIA, CANADA

Barbara E. Mosch
STATE COLLEGE, PENNSYLVANIA

Carol S. Ramsey
PERKASIE, PENNSYLVANIA

Ann Whitaker Stewart
NEW CUMBERLAND, PENNSYLVANIA

Hansen Wendlant
CAMBRIDGE, MASSACHUSETTS

Susan Sydney Wisseman
OAKTON, VIRGINIA

ENROLLED 2004-2005

Ryan Paul Bonfiglin
PRINCETON, NEW JERSEY

Kathleen Elizabeth Brennan
PHILADELPHIA, PENNSYLVANIA

Theresa Anne Connelly
WEST CHESTER, PENNSYLVANIA

Edward Griswold
COLTS NECK, NEW JERSEY

Michael Dana Prewitt
HOPEWELL, NEW JERSEY

Christopher Lee Spiker
ROSLYN, PENNSYLVANIA

Joyce MacKichan Walker
PRINCETON, NEW JERSEY

Representations

COLLEGES

Abilene Christian University, 2
Agnes Scott College, 1
Albertson College of Idaho, 1
Albright College, 1
Allegheny College, 2
Alma College, 2
American University, 3
Amherst College, 1
Anderson University, Indiana, 1
Anglia Polytechnic University, 1
Appalachian State University, 3
Arcadia University, Pennsylvania, 1
Asbury College, 2
Augsburg College, 2
Augustana College, South Dakota, 1
Austin College, 4
Azusa Pacific University, 7

Bahia School of Business Administration, Brazil, 1
Barnard College of Columbia University, 1
Bates College, 1
Baylor University, 17
Beijing Normal University, 1
Belhaven College, 1
Berry College, 1
Bethany College, California, 1
Bethany College, Kansas, 1
Bethel College, Minnesota, 4
Biola University, 1
Birmingham-Southern College, 1
Boston College, 1
Bowling Green State University, 2
Brandeis University, 2
Bridgewater College, Virginia, 2
Brooklyn College, 1
Brown University, 2
Bryan College, Tennessee, 1
Bryn Mawr College, 1

Caldwell College, New Jersey, 1
California Lutheran University, 1
California Polytechnic State University, San Luis Obispo, 1
California State Polytechnic University, Pomona, 1
California State University, Bakersfield, 1
California State University, Chico, 2
California State University, Hayward, 1
California State University, Sacramento, 1
California State University, San Marcos, 1
Calvin College, 11
Carleton University, Ottawa, 1
Carnegie Mellon University, 1
Carson-Newman College, 1
Carthage College, 1
Case Western Reserve University, 1
Centenary College of Louisiana, 1
Central College, Iowa, 1
Central Michigan University, 2
Chadron State College, Nebraska, 1
Charter Oak State College, 1
Claflin University, 1
Claremont Graduate School, 1
Clark Atlanta University, 1
Clemson University, 2
Coe College, 1
Colgate University, 6
College of Charleston, 1
College of New Jersey, 3
College of New Rochelle, 1
College of Saint Elizabeth, 1
College of William and Mary, 5
College of Wooster, 4
Colorado State University, 1
Columbia College, South Carolina, 1
Columbia University, 4
Concordia College, Moorhead, 1
Concordia University, Austin, 1

Concordia University, St. Paul, 2
Converse College, 1
Cooper Union for the Advancement of Science and Art, 1
Cornell University, 5
Covenant College, 2
Crichton College, 1
Cumberland College, Kentucky, 1

Dakota Wesleyan University, 1
Dalhousie University, 1
Dartmouth College, 2
Davidson College, 9
Delaware State University, 1
Dickinson College, 3
Drake University, 2
Drew University, 2
Duke University, 4

Earlham College, 1
East Tennessee State University, 1
Eastern Mennonite University, 2
Eastern University, 9
Elmhurst College, 1
Emmanuel College, Georgia, 1
Emory University, 2
Evergreen State College, 1
Ewha Womans University, 2

Fairleigh Dickinson University, 2
Fairmont State College, West Virginia, 1
Felician College, New Jersey, 1
Fisk University, 1
Flagler College, 1
Florida A&M University, 1
Florida State University, 3
Fordham University, 2
Franklin University, 1
Fresno Pacific University, 2
Friends University, 1
Furman University, 5

Gakushuin University, 1
Gardner-Webb University, 2
George Fox University, 2
George Washington University, 2
Georgetown College, Kentucky, 1
Georgetown University, 3
Georgia College and State University, 1
Georgia Institute of Technology, 3
Georgia Southern University, 1
Georgia Southwestern State University, 1
Gettysburg College, 2
Gonzaga University, 1
Gordon College, Massachusetts, 9
Goshen College, 3
Grace College, Indiana, 1
Grand Canyon University, 1
Greenville College, 2
Grove City College, 2
Gustavus Adolphus College, 3

Hamline University, 1
Hampden-Sydney College, 1
Hampton University, 1
Hankuk University of Foreign Studies, 1
Hanover College, 1
Harding University, 2
Harvard University, 5
Hastings College of Law, 1
Haverford College, 1
Helwan University, Cairo, 1
Hong-Ik University, Seoul, 1
Hope College, 4
Houghton College, 6
Howard University, 3
Hunter College, 3

Illinois Wesleyan University, 1
Indiana University, Bloomington, 3
Indiana Wesleyan University, 1
Institute for Christian Studies, Texas, 1
Iona College, 1
Ithaca College, New York, 1

James Madison University, 1
John Brown University, 2
John Carroll University, 1
John Jay College of Criminal Justice, 2
Johns Hopkins University, 2
Johnson C. Smith Seminary, 1
Johnson C. Smith University, 1

Kalamazoo College, 3
Kansas State University, 1
Karoli Gaspar Reformed University, Hungary, 1
Kentucky Christian College, 1
Kenyon College, 4
King College, Tennessee, 1
Korea University, 1
Kyungpook National University, 1

Lafayette College, 1
Lawrence University, 1
Lee University, 2

Lenoir Rhyne College, 1
LeTourneau University, 1
Linfield College, 1
Lipscomb University, 2
Long Island University, 3
Louisiana State University, 3
Loyola College in Maryland, 1
Loyola University, Chicago, 1
Luther College, 1
Lynchburg College, 1

Macalester College, 2
Mahatma Gandhi University, 1
Manchester College, Indiana, 1
Marlboro College, Vermont, 1
Mars Hill College, 1
Mary Washington College, 2
Marymount Manhattan College, 1
Maryville College, 2
Massachusetts Institute of Technology, 2
McGill University, Montreal, 1
McKendree College, 1
Medical University of South Carolina, 1
Mercer University, 2
Messiah College, Pennsylvania, 5
Methodist University, Sao Paulo, 1
Metropolitan State College, Denver, 1
Miami University, Ohio, 1
Michigan State University, 2
Middlebury College, 1
Millikin University, 1
Montclair State University, 1
Montreat College, 1
Morehouse College, 8
Morgan State University, 1
Mount Holyoke College, 2
Muskingum College, 2

Nanjing Union Theological Seminary, 1
National Technological University, 1
National University, Singapore, 1
New Jersey City University, 1
New Mexico Institute of Mining and Technology, 1
New York University, 6
Niagara University, 1
North Carolina Central University, 2
North Carolina State University, 3
North Carolina Wesleyan College, 1
North Central University, 1
North Park University, 1
Northern Arizona University, 2
Northern Illinois University, 1
Northwest Nazarene University, 1
Northwestern University, 4
Nyack College, 1

Oakland University, Michigan, 1
Oberlin College, 1
Occidental College, 2
Ohio State University, 3
Ohio University, 2
Ohio Wesleyan University, 1
Oklahoma Baptist University, 3
Olivet Nazarene University, 1
Open University, 2
Oral Roberts University, 1

Pacific Lutheran University, 2
Peking University, 1
Pennsylvania State University, 6
Pepperdine University, 3
Philadelphia Biblical University, 1
Point Loma Nazarene University, 3
Polytechnic University, New York, 1
Pomona College, 2
Presbyterian College and Theological Seminary, Seoul, 1
Presbyterian College, South Carolina, 2
Princeton University, 8
Purdue University, 3

Queen's College, New York, 1
Queen's University, Belfast, 1

Radford University, Virginia, 3
Regent University, Virginia, 1
Rice University, 1
Rider University, 1
Rio de Janeiro State University, 1
Roberts Wesleyan College, 4
Rollins College, 1
Roosevelt University, 1
Rutgers University, 7
Ryerson Polytechnic University, Toronto, 1

Saint Joseph's University, 1
Saint Mary's College, Indiana, 1
Samford University, 2
San Diego State University, 1
Scripps College, 1
Seattle Pacific University, 9
Seoul National University, 6
Seoul Theological University, 1
Serampore College, 1
Seton Hall University, 1

Simpson College, California, 1
Simpson College, Iowa, 1
Smith College, 2
Sogang University, Seoul, 1
Sojourner-Douglass College, 1
Southern California College, 1
Southern Methodist University, 1
Southern Wesleyan University, 1
Southwestern College, Kansas, 1
Southwestern University, 1
St. Lawrence University, 1
St. Olaf College, 6
Stanford University, 7
State University of New York at Albany, 2
State University of New York at Buffalo, 2
State University of New York at Oneonta, 1
Sterling College, Kansas, 1
Stetson University, 1
Susquehanna University, 1
Swarthmore College, 2
Syracuse University, 1

Taylor University, 1
Temple Baptist College, 1
Temple University, 2
Texas A & M University, College Station, 2
Texas Christian University, 1
Texas Tech University, 2
The Citadel, 2
Thomas A. Edison State College, 1
Toccoa Falls College, 1
Tokyo Union Theological Seminary, 1
Towson University, 1
Trinity College, Ghana, 1
Trinity Lutheran College, 1
Trinity University, Texas, 1
Truman State University, 1

University of Aberdeen, 1
University of Alabama, 1
University of Alaska, 1
University of Arizona, 1
University of Arkansas, 1
University of Austin, 1
University of California, Berkeley, 9
University of California, Davis, 2
University of California, Irvine, 2
University of California, Los Angeles, 4
University of California, San Diego, 1
University of California, Santa Barbara, 3
University of California, Santa Cruz, 3
University of Cambridge, 2
University of Cape Coast, 1
University of Central Florida, 2
University of Chicago, 1
University of Colorado, Boulder, 1
University of Connecticut, 1
University of Delaware, 3
University of Dubuque, 1
University of Dundee, Scotland, 1
University of Durban-Westville, 1
University of Edinburgh, 1
University of Evansville, 1
University of Florida, 2
University of Freiburg, 1
University of Georgia, 2
University of Ghana, 2
University of Glasgow, 2
University of Goettingen, 1
University of Hawaii, Manoa, 1
University of Houston, 2
University of Illinois at Urbana-Champaign, 3
University of Iowa, 1
University of Jabalpur, India, 1
University of Kansas, 3
University of Kentucky, 1
University of Kerala, 1
University of Leeds, 1
University of London, 2
University of Louisville, 1
University of Maine, Farmington, 1
University of Manchester, 1
University of Maryland, 3
University of Maryland, Baltimore County, 1
University of Massachusetts, 1
University of Michigan, 4
University of Minnesota, Morris, 1
University of Minnesota, Twin Cities, 1
University of Mississippi, 1
University of Missouri, 3
University of Nairobi, 1
University of Nevada, Las Vegas, 1
University of Nigeria, 1
University of North Carolina, Asheville, 1
University of North Carolina, Chapel Hill, 3
University of North Carolina, Charlotte, 1
University of North Carolina, Greensboro, 1
University of Northern Colorado, 1
University of Oregon, 1
University of P.J. Safarik, Slovakia, 1
University of Pennsylvania, 6
University of Pittsburgh, 3
University of Port Harcourt, Nigeria, 1
University of Puerto Rico, 1
University of Puerto Rico, Bayamon, 1

University of Puget Sound, 3
University of Pune, India, 1
University of Redlands, 1
University of Rhode Island, 1
University of Saint Andrews, 1
University of South Carolina, 3
University of Southern California, 2
University of Southern Queensland, 1
University of Tampa, 1
University of Tennessee, 1
University of Texas at Arlington, 1
University of Texas at Austin, 3
University of the West Indies, 1
University of Tokyo, 1
University of Tuebingen, 1
University of Tulsa, 3
University of Utah, 1
University of Veterinary Science, Myanmar, 1
University of Virginia, 15
University of Wales, 1
University of Washington, 12
Ursinus College, 1

Valdosta State University, 1
Valparaiso University, 1
Vanderbilt University, 8
Vanguard University, 2
Vassar College, 1
Vinnitsa Medical Institute, Russia, 1
Virginia Polytechnic Institute and State University, 1
Virginia Union University, 1
Voronezh State University, 1

Wake Forest University, 2
Wartburg College, 1
Washington and Jefferson College, 1
Webster University, Missouri, 1
West Chester University, Pennsylvania, 2
West Virginia University, 1
Western Illinois University, 1
Western Maryland College, 2
Western Washington University, 2
Westminster College, Missouri, 2
Westminster College, Pennsylvania, 3
Westmont College, 5
Wheaton College, Illinois, 15
Whitworth College, 22
Wichita State University, 2
Widener University, 1
Wilkes University, 1
Williams Baptist College, 1
Wittenberg University, 1
Wofford College, 1
Woodbury University, 1
Wright State University, Ohio, 1

Yale University, 9
Yonsei University, 2
York College of Pennsylvania, 1
York University, Toronto, 1

Number of colleges, 426

SEMINARIES

Andover Newton Theological School, 2
Arizona State University, 1
Asbury Theological Seminary, 4
Assemblies of God Theological Seminary, 1
Associate Mennonite Biblical Seminary, 2
Austin Presbyterian Theological Seminary, 1

Baptist Theological Seminary of Northern Brazil, 2
Baptist Theological Seminary, Richmond, 1
Baylor University, 3
Bethany Theological Seminary, Indiana, 1
Bethel Seminary of the East, Massachusetts, 1
Bethel Theological Seminary, Minnesota, 1
Brisbane College of Theology, 1

Calvin Theological Seminary, 2
Campbell University, 1
Campbell University Divinity School, 1
Candler School of Theology, Emory University, 5
Colgate Rochester/Bexley Hall/Crozer, 1
Columbia Theological Seminary, 3
Concordia Theological Seminary, 2

Dallas Theological Seminary, 1
Denver Seminary, 1
Drew University School of Theology, 3
Duke University Divinity School, 6

Earlham School of Religion, 1
Eastern Baptist Theological Seminary, 4
Eastern Mennonite Seminary, 1
Emmanuel United Seminary, Angola, 1
Erskine Theological Seminary, 1

Faculty of Protestant Theology, Vaux-on-Seine, France, 1

Fuller Theological Seminary, 13

Garrett-Evangelical Theological Seminary, 2
General Theological Seminary, 1
George W. Truett Theological Seminary, 3
Georgetown University, 1
Golden Gate Baptist Theological Seminary, 1
Gordon-Conwell Theological Seminary, 4

Harding University Graduate School of Religion, 1
Harvard Divinity School, 5
Howard University, 1
Howard University School of Divinity, 1

Jamaica Theological Seminary, 1

Londrina Bible Seminary, Brazil, 1
Louisville Presbyterian Theological Seminary, 1
Luther Seminary, 7
Lutheran School of Theology, Chicago, 1
Lutheran Theological Seminary, Gettysburg, 1
Lutheran Theological Seminary, Hong Kong, 1
Lutheran Theological Seminary, Philadelphia, 4

Mars Hill Graduate School, 1
McCormick Theological Seminary, 1
Mercer University, 1
Methodist Theological Seminary, Seoul, 2
Myanmar Institute of Theology, 2

Nanjing Union Theological Seminary, 1
New Brunswick Theological Seminary, 1

Oral Roberts University, 1

Pacific Lutheran Theological Seminary, 1
Pacific School of Religion, 1
Perkins School of Theology, 1
Phillips Theological Seminary, 1
Pittsburgh Theological Seminary, 3
Presbyterian College and Theological Seminary, Seoul, 5
Presbyterian Theological Seminary, Seoul, 1
Princeton Theological Seminary, 90
Protestant Institute of Theology, Montpellier, 1

Reformed Theological Seminary, Jackson, 3
Reformed Theological Seminary, Orlando, 3
Regent College, Vancouver, 2
Rhodes University, 1

Saint John's University, Minnesota, 1
Saint Paul School of Theology, 2
Saint Vladimir's Orthodox Theological Seminary, 1
San Francisco Theological Seminary, 3
Seabury-Western Theological Seminary, 1
Serampore College, 4
Southeastern Baptist Theological Seminary, 1
Southern Asia Bible College, Bangalore, 2
Southern Baptist Theological Seminary, 5
Southern Brazil Baptist Theological Seminary, 1
Southwestern Baptist Theological Seminary, 4
St. Andrew's Theological College, Trinidad, 1

Theological College of Northern Nigeria, 1
Tokyo Union Theological Seminary, 2
Trinity Evangelical Divinity School, 5
Trinity Lutheran Seminary, 1
Trinity Theological Seminary, Ghana, 1

Union Theological Seminary, New York, 3
Union Theological Seminary, Virginia, 3
United Theological College, Montreal, 1
University of Aberdeen, 1
University of Auckland, 1
University of Cambridge, 1
University of Chicago Divinity School, 1
University of Dubuque Theological Seminary, 1
University of Ghana, 1
University of Glasgow, 3
University of London, 1
University of Oxford, 1
University of Rochester, 1
University of San Diego, 1

Vanderbilt University Divinity School, 1
Virginia Union University, 1

Waldensian School of Theology, Rome, 1
Wesley Theological Seminary, 3
Westminster Theological Seminary, 5

Yale University Divinity School, 8

Zomi Theological College, Myanmar, 1

Number of seminaries, 108

STATES AND TERRITORIES

Alabama, 5
Alaska, 3
Arizona, 7
Arkansas, 5
California, 75
Colorado, 9
Connecticut, 7
Delaware, 2
District of Columbia, 5
Florida, 20
Georgia, 23
Hawaii, 1
Idaho, 3
Illinois, 16
Indiana, 9
Iowa, 5
Kansas, 12
Kentucky, 6
Louisiana, 2
Maine, 1
Maryland, 15
Massachusetts, 7
Michigan, 21
Minnesota, 22
Mississippi, 3
Missouri, 2
Nebraska, 2
Nevada, 2
New Hampshire, 3
New Jersey, 97
New Mexico, 2
New York, 58
North Carolina, 29
North Dakota, 2
Ohio, 23
Oklahoma, 7
Oregon, 6
Pennsylvania, 62
Puerto Rico, 3
South Carolina, 14
South Dakota, 2
Tennessee, 14
Texas, 37
United States Virgin Islands, 1
Virginia, 28
Washington, 49
West Virginia, 2
Wisconsin, 3
Number of states and territories, 48

COUNTRIES

Australia, 2
Brazil, 4
Cameroon, 1
Canada, 6
China, 2
England, 8
Germany, 3
Ghana, 3
Hungary, 1
India, 7
Indonesia, 1
Italy, 1
Jamaica, 1
Japan, 2
Kenya, 1
Korea, 13
Malaysia, 1
Myanmar, 3
Namibia, 1
Netherlands, 1
New Zealand, 1
Nigeria, 1
Northern Ireland, 1
Russia, 1
Scotland, 6
Slovakia, 1
South Africa, 3
Switzerland, 1
Trinidad and Tobago, 1
Turkey, 1
United States, 734
Number of countries, 31

SUMMARY OF STUDENTS

Visiting Scholars 25

Candidates for the Doctor of Philosophy Degree, Enrolled 36
Candidates for the Master of Theology Degree, Enrolled 60
Candidates for the Master of Divinity Degree 466
- Senior Class 160
- Interns 7
- Middle Class 148
- Junior Class 151

Candidates for the Extended Master of Divinity/Master of Arts Degree 28
- Fourth Year 8
- Third Year 5
- Second Year 7
- First Year 8

Candidates for the Master of Arts (Education) Degree 12
- Senior Class 5
- Junior Class 7

Candidates for the Master of Arts (Theological Studies) Degree 2
- Senior Class 2

Special Students 3
Total Regular Resident Students 607
Unclassified Students Enrolled for Credit 15
Post-Resident Doctor of Philosophy Candidates 82
Doctor of Ministry Candidates 84
- Total Active Enrollment 813

Degrees Conferred in 2005

MASTERS OF ARTS

Katherine Anna Buckley
Eun Hye Chang
Jill McDonald Good
Scott Daniel Haile
Stanley Ray Irvin
Christina Anne Koppes
Christiane Marie Lang
Julie Lynn Micheli
Rhonda Jean Rhone
Matthew Damian Schultz
Janise Matyas Smith

MASTERS OF ARTS (THEOLOGICAL STUDIES)

Susan Victoria Brown
Lisa Mary Gamble

MASTERS OF DIVINITY

Mary Amanda Adams
Steven Daniel Aguzzi
George Martin Ahrend
Sonja Genean Allen
Elvis Orlando Alves
Aram Bae
Joshua Lee Bower
Benjamin Jason Bowers
Jack Richard Brace II
Jessica Lynne Bratt
Aisha Kamara Brooks-Lytle
Katherine Anna Buckley
Nathan Steven Carlin
Jonathan Paul Carlson
Molly Nicole Casteel
David Hyungsok Chae
Onorio Chaparro
Yung Hui Chen
Holgie Choi
Rosina Maria Margaretha Esther Christ
Renee Wynter Coffman
James Joseph Cole
Armand Jamal Collins
David Royston Collins
Megan Moody Collins
Michael Blake Connelly
Christopher Robert Conway
Katherine Watson Cooke
Douglas Allen Cornelius
William Ashley Cosnett
Bradley Allen Crump
Mark Robert Curtis
Rebecca Ann Curtis
Nathaniel Kirkwood Michael Darville
Antonia Michelle Daymond
Patrick Lamar Daymond
Kimberly Dawn DeCelle
Luke William Ditewig
Hilary Louise Downs
Amanda Jane Hontz Drury
Catherine York Evans
Elizabeth Winder Ferguson
Andrew Joseph Florio
Rozenia Anita Hood Fuller
Sommer Michelle Fulmer
Sarah Joy Gabrielson
Meghan Kathleen Gage
Timothy Joseph Galligan
Peter John Geel
Kevin William Germer
Bethany Dawn Gideon
Jennifer Lynn Graffius

William Granville Jr.
Bridgett Arnice Green
John Christian Hage
Scott Daniel Haile
Jay George Hanson
Jason DeNyse Harris
Jamey Jonathon Heit
Keaton Hill
Edward Michael Hilton
Christine Jean Hong
John Samuel Houston
Joshua Robb Hubert
Amanda Marie Iahn
James Dax Jordan
Christina Jean Keller
Jonathan Ryan Kershner
Paul Dong Kwang Kim
Stephanie Lynn King
Christina Anne Koppes
Rachel Nicole Lancey
Christiane Marie Lang
Mary Elizabeth LeCroy
Brandon Douglas Lewis
Annie Agnes Lockhart
Keith Mathew Long
Nathan John Loudon
Charlotte Ruth Mallory
Elizabeth Hellerstein Marshall
Sharyl Lynn Marshall
Lerone Allen Martin
Kim Mayner
Donovan Russell McAbee
Carol Lynn McCleary
Corey Williams McLellan
Julie Lynn Micheli
Matthew Eric Miller
Kerry Donna Miller-Campbell
Matthew John Milliner
Joel David Mitchell
James Stewart Mladic
Joseph Christopher Montovino
Susan Montoya-Sledge
Melissa Ann Moore
Kathryn Marie Morgan
Matilde Kathleen Moros
Daniel Paul Morrison
Jacob Daniel Myers
Adam Woods Nardini
Maria Santiaga Norales
James Leonard Nowin
Riley Amelia O'Brien
Elias Ortega-Aponte
Elisa Johnston Owen
Eun-hyey Grace Park
Amy Lauren Peeler
John Steven Pittard
Elizabeth Ann Pyles
Dante Ronald Quick
Bruce Ward Rappaport
Rhonda Jean Rhone
Kristina Celeste Robb-Dover
Andrew Franklin Rook
Michael McCall Samson
Gretchen Noelle Sausville
Jonathan Tribin Scanlon
Matthew Damian Schultz
Steven Laird Schumm
Barbara Gail Simons
Aaron Wesley Sizer
Janise Matyas Smith
Kristal Taylor Smith
Satina Gail Smith
Shawn Jason Smith
Anna Garbisch Sorenson
Jacob Joseph Sorenson
Clarence Roy Stauffer III
Joshua Jon Stewart
Lynn Rochelle Stone
James Edward Stover
Kimberly Anika Strange-Shanks
Amy Poling Sutherlun
Joshua Charles Sutherlun
Laura Christine Sweat
Amaury Tanon-Santos
Kelly Lane Taylor
Jennifer Nancy Testa
Linda Jane Thurston
Renn Joline Turner
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CANAL POINTE BOULEVARD
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TO ROUTE 1
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